



# The Antiquary.



JULY, 1905.

## Notes of the Month.

THE historic festival held at Sherborne, Dorset, from June 12 to 15 passed off very successfully. We hope to give a full account of this interesting celebration in next month's *Antiquary*. Meanwhile we may note that a capital sketch of the play and its rehearsals, with beautifully produced photographic illustrations, appeared in the *World's Work* for June.

Things have changed with Syracuse since its Greek days, but it still loves to recall its ancient glories and, above all, to be styled the Archimedes country. A somewhat belated monument to the great mathematician has been ordered by the municipality, and this was solemnly inaugurated on June 1, with neo-antique games, modern music in the ancient amphitheatre, and twentieth-century electric illumination of the ancient monuments. The statue represents Archimedes watching for the Roman ships, to burn them with his famous reflector. There are also shown his various inventions, including the compass.

Mr. George Patrick, the secretary of the British Archaeological Association, writes to us in opposition to the Local Government Board's proposal to obtain Parliamentary sanction to an alteration of the Essex county boundary. The council of the Association has presented to the Local Government Board a petition which explains the position. Mr. Patrick adds that in this case the proposed

change will alter bounds existing since pre-Roman days. The petition is as follows: "The President and Council of the British Archaeological Association have heard with extreme regret of the proposal of the Local Government Board to remove ten parishes from Essex to Hertfordshire by altering the county boundary which has existed for a thousand years, thus destroying the landmarks of history. It is respectfully suggested that the requirements of the Poor Law administration can be met by financial arrangements between the two counties, and that in any case the ancient county name of Essex be retained. Should this transfer be accomplished, a like rearrangement may follow all along the border-land of the county, and it appears to your petitioners that as a large part of England is subject to similar conditions, the matter should be dealt with as a whole rather than that one county should be selected for sacrifice."

A discovery of much interest to antiquaries, says the *Yorkshire Daily Post* of June 3, has just been made on the estate of Lord Boyne, of Brancepeth Castle, by Councillor E. Wooler, of Darlington, who has established the existence of a fortified ancient British camp hitherto unknown; and as the result of frequent visits and careful investigation, Mr. Wooler has been enabled to define on "Middles" Farm, between Brancepeth and Tow Law, the outlines of the largest entrenchment in the North of England after the vast camp at Stanwick. Roughly, the shape of the enclosed camp is that of a shoe sole, with the toe pointing to the east, and an idea of its size may be formed from the fact that the area is about 145 acres. The northern rampart is 1,654 yards long, that on the south 1,584 yards, the west (running from stream to stream) 493 yards, and the east (or toe of the shoe) 211 yards. The camp is situated slightly over 500 yards west of that portion of the old Roman road running between Binchester (Vinovium) and Lan Chester (Longobardum?). In the portions best preserved the ditch is still 6 feet deep and 3 feet wide, and the width at the top of the rampart is 11 feet. During nineteen or twenty centuries, however, the natural erosion would be very great, especially as the camp

stands about 700 feet above sea-level, and the soil is very light and friable. It is evident, too, by a reference to existing plans 200 years old, that in the process of clearing adjacent land for cultivation a great quantity of rubbish and stones has been thrown into the old British dyke and partially filled it. Mr. Wooler infers that this large fortified camp was constructed at the time of the Roman invasion, as a place of retreat in the event of the huge entrenchments at Stanwick being found untenable. The distance between the two camps is about 16 miles, due north, and from its size the newly-discovered earthwork was evidently designed to accommodate not only a whole tribe, but also the herds and flocks, which constituted their chief wealth. Just outside the north rampart was found a quantity of slag, which, on analysis, proved to be lead slag, and as there is no trace or record of any lead in the vicinity, the ore must have been brought from Wear-dale, a distance of about 10 miles. This find Mr. Wooler regards as confirmation of those historians who hold that the ancient British dealt with the Phœnicians both in lead and tin in exchange for iron chariot wheels, etc.

An interesting addition has just been made in Italy to the somewhat scanty remains hitherto known to exist of ancient Byzantine glasswork. While carrying out some work in the Church of St. Vitale, in Ravenna, a considerable pile of fragments of Byzantine glass was found, much of it decorated, and even ornamented with pictures of illustrious persons and sacred subjects, dating from the earliest days of the Byzantine period. This discovery is expected to throw new light upon a branch of art of which little is now known.

The Corporation of Burnley, Lancashire, is fortunate in the possession of Towneley Hall, the old home for more than 700 years of the family of that name, which is situated without the borough boundary. Dr. Whitaker, more than a century ago, remarked of it: "The present house may in part lay claim to high antiquity. The south side still remaining has walls more than 6 feet thick, constructed of groutwork, and of that pecu-

liar species of rude masonry which indicates a very early date." The south wing is said to have been built about 1350. In this wing is the long gallery, 84 feet in length, once the family portrait gallery. The opposite wing was rebuilt in the time of Charles I., the peculiar and interesting wainscoting in the dining-room bearing the date of 1628. Until about 1700 Towneley Hall formed a complete quadrangle, the front consisting of a gateway, two turrets, the library, and the chapel; but in that year Mr. Charles Towneley removed the chapel from the front of the Hall to its present position. A good many other alterations were made at later dates. Under the guardianship of the Burnley Corporation the Hall is used as an art gallery and museum, the permanent attractions being added to from time to time by special shows. On May 23 the Mayor opened an interesting and attractive summer exhibition of paintings, engravings, and sculpture—by British and foreign artists—under the auspices of the International Society of Sculptors, Painters, and Gravers, of which M. Rodin is the President.

The *Builder* of June 3 contained some good sketches by Mr. W. Eaton of buildings in Lancashire and Yorkshire, including the north porch of the beautiful abbey at Selby, the cloister of Chetham's College, Manchester, and the picturesque seventeenth-century house known as Hall-ith-Wood, Bolton, once the house of Crompton, the inventor of the spinning mule, and now the town museum of Bolton, containing some interesting furniture of the sixteenth and seventeenth centuries. The next week's issue of our contemporary had a full historical and descriptive article on the church of St. Bartholomew at Lostwithiel, Cornwall—a church remarkable, especially, for its curiously-carved font and its beautiful spire. The paper was accompanied by a sheet of illustrations, showing the exterior of the church from two points of view, the font, and the singular oak alms-box, which is dated 1645, and stands 38 inches high.

In the *Proceedings* of the Society of Biblical Archaeology, Mr. H. R. Hale reports the results of a study of some of the mummy-

labels in the British Museum. These labels were inscribed wooden tablets, attached to a mummy for purposes of identification, especially when it was transferred from the care of one relative to that of another. They bore the name of the deceased, with that of his parents, his age, and often the names of the places whence and whither he was being transferred. The inscriptions are sometimes in Greek only, sometimes in Demotic, while others again are bilingual, and thus serve to throw light upon the value and vocalization of the Demotic signs. Some of these labels, dating from the Imperial period, are attached to Christian mummies, and bear the sign of the cross or the ancient monogram of the name of Christ. Evidently the old national custom of embalming the dead was readily adopted by the Christians in Egypt, the native Egyptians and the resident Greeks being fused together for a time by the influence of a common religion. The cleft began to reappear at a later date, when Monophysite opinion spread amongst the Copts, and was widened by the long struggle against the orthodoxy of Constantinople. The Saracen conquest of Egypt finally separated it from Greece, and undid the work of Alexander, that had lasted for a thousand years. And now once again Egypt is being recovered from the East by missionary and civilizing processes, in the burden and toil of which this country is taking at least a fair share.

The note in the *Athenæum* on a "Northamptonshire Church Chest," from which we quoted in our June "Notes of the Month," was supplemented by the following letter from Mr. J. T. Page, which appeared in the *Athenæum* of June 3: "The strongly-worded note under the above heading is very timely. I trust it may be the means of rousing the public conscience, and preventing a repetition of such deplorable incidents as the one you mention. For several centuries, up to the year 1888, there was in the church of West Haddon, Northamptonshire, an old oak-log chest, which formed a repository for the parish books and documents. It was cut out of a solid oak log, being about 8 feet long by 2 feet 6 inches wide. The lid was fitted with three locks, the respective keys of which

were held by the vicar and two churchwardens. A little prior to the date mentioned it was discarded, and an iron chest obtained wherein to keep the registers, etc. To the regret of some this interesting relic was on November 29, 1888, handed over by the then vicar and churchwardens to the Northampton Museum. It is no doubt now in very good hands, but I am one of those who consider that its proper place is West Haddon Church."

The Vicar of St. Hilary, Cornwall, with commendable care, has removed the famous Constantine Stone, which is the oldest record of the past in the neighbourhood of Marazion, from St. Hilary Churchyard into the church, where it is placed under the west window in the south aisle. This has been done in order to preserve the inscription, which was in danger of being obliterated entirely by the ravages of time and exposure to the weather. The stone, which is of soft granite, and well known to antiquaries, was probably a milestone put up somewhere in the neighbourhood of St. Hilary in the year A.D. 306. The inscription was deciphered a few years ago by the Rev. W. Iago, of Bodmin, as follows: "Imperatore Cæsare Flavia Valerio Constantino Pio Nobilissima Cæsare Divi Constante Pii Augusti Filio."

In the neighbourhood of Cingoli, and close to the ruined aqueduct of Adrian, there has just been found the head of a statue in marble. The head is larger than life, and from the arrangement of the hair, the statue is attributed to the end of the first or the beginning of the second century of the Empire. In the time of the Emperors Cingoli was a place of sufficient importance to be favoured by those rulers, and an inscription found at no great distance from the aqueduct relates that it was restored at the expense of the Emperor Adrian.

The *Times* of May 23 contained a long letter from Professor Flinders Petrie describing his work last winter at the temple of Sarabit-el-Khadem—"the heights of the fortress"—in the neighbourhood of Sinai. "The neighbourhood," says Professor Petrie, "was evidently sacred from early times. The

ridge on which the temple was built is crowded with stone pillars, both natural and wrought, usually in connection with a small shelter of rough stones. The system of visiting sacred sites in order to obtain oracular dreams is familiar in Syria, and extended to Asia Minor and Egypt. Such a dream was commemorated by setting up a pillar as a memorial, of which a well-known case is that in the story of Jacob. Thus these Bethel stones are found usually in the stone shelter used by the pilgrim, which is sometimes a mere wind-break of a few loose stones, and sometimes a tolerable wall. But in no case are these shelters grouped together in the manner of huts for regular habitation. Some of the pillars or Bethel stones have Egyptian inscriptions of the XIIth Dynasty, showing how early the system prevailed; but most of them are natural blocks set on end. Such a system is quite unknown in Egypt.

"The centre of worship here was a rock cave about 15 feet long and 9 feet wide, which was dedicated by the Egyptians to the goddess Hathor; but that name was commonly applied to any foreign goddess, and it is probably here a substitute for a local divinity of the native tribes. This cave was found to contain two large altars dedicated under Senusert III. and Amenemhat III. of the XIIth Dynasty. It had been supposed that this cave had been a tomb, as there was an inscription for a high official on the side wall; but the same official inscribed the later of these two altars for the goddess, showing that this cave was then a shrine. And it was usual for the high officials in charge of the expeditions to place their names as prominently as those of the Kings, on all the monuments here. The front of this cave was at the same period covered with a facing of carved stone, and a portico was added to it, enclosed in front by a row of great steles. These steles, and about a dozen more, were all records of the mining expeditions; they are blocks of the local sandstone, 8 feet to 12 feet high, bearing the date and royal titles, the names of the chief of the expedition and of his party, often up to 50 or even to 100, and the totals of the soldiers, workmen, sailors, sculptors, artists, smelters, etc., who formed the expedition, together with the lists of animals and pro-

visions. These records will give a thorough view of the arrangement of these expeditions when they are analyzed and compared.

"In front of this shrine was a great place of burnt offerings. Over more than 100 feet in length extended a bed of white ashes, up to 1½ feet thick. No bones were found in this bed, but only some pieces of pottery, which seem to be of the XIIth Dynasty. Such a great mass of burning is quite unknown in Egyptian temples. Beside this some small cylindrical altars of stone were found in the cave and in the court, one with burning on the top of it; probably these were for offering incense."

Professor Petrie goes on to describe the buildings by later Egyptian monarchs. Most of the Egyptian inscriptions were copied in full-size facsimile, and many of the smaller monuments were brought away on camel-back.



The month has produced one or two discoveries of interest. At Chiswick a Roman vault has been found beneath the foundations of Old Chiswick House, which was built about 1500. It is of small size, being 12 feet by 10 feet 6 inches, and is composed of squared rubble chalk set in Roman mortar, whilst the floor is paved with 2-inch Roman red brick, and is 7 feet below the present ground surface. It is surmised that when Sutton Court, or Chiswick House, was built the vault was filled in to help the foundations, as amongst the rubbish was discovered a fine specimen of early Fulham pottery, together with fragments of English and German pottery of the fifteenth century, besides other interesting archaeological relics. These include a portion of a carved-stone shaft and a subterranean passage which is believed to have been connected with the river Thames. A view of the vault, and another of the fragment of Roman wall lately brought to light at Aldgate, appeared in the *Sphere* of June 10. Other relics of Roman Britain have been unearthed at Penydarren Park, near Merthyr, where traces of what is supposed to have been a Roman fort, with many specimens of pottery, have been found; on the site of Segontium, in Carnarvon, where a coin of Vespasian has turned up; and at Wayford Bridge, Smale-

burgh, Norfolk, where a Roman bronze stirrup has been found in the bed of the river Ant.

Other finds have included two cinerary urns of the usual type, in an excellent state of preservation, on Colonel Ramsay's estate at Whitehill, Lasswade, Midlothian; a stone coffin, containing the remains of more than one person, in Culross Abbey, Fife; two late thirteenth- or early fourteenth-century sculptured tombstones, found in the course of excavations at St. Andrews' Cathedral, Fife; and a bronze coin of Charles II., 1678 and a Stuart tobacco-pipe, found near Irvine, Ayrshire.

The coroner's inquiry with regard to the find of Georgian gold and silver coins at Kensington, mentioned in our "Notes" last month, was concluded on May 25, when the jury duly found that the coins were treasure-trove.

Bad news comes from Winchester. It is stated that the east end of the cathedral is slowly but surely subsiding, and the widening of a large crack on the south side of the east end has aroused the authorities to action. During the week ended May 27 a large excavation was made on the south side of the east end, a few feet from the wall, to ascertain the state of the foundations. At a depth of 16 feet, after traversing a bed of peaty mould, a stratum of gravel was found, as well as a strong stream of water, which appeared to flow southwards from under the cathedral itself. Hand-pumps were put into the hole to clear out the water, which rapidly rose to a height of 5 feet, and after some hours of work it was found impossible to get the water lower than 2 feet. Mr. Jackson, the diocesan architect, visited the cathedral on the 25th, and conferred with the cathedral architects on the matter. It is generally understood that the east end of the cathedral was built upon swampy ground, and that the foundations were strengthened by oak piles. After the lapse of several centuries these piles may very possibly be decaying. At the bottom of the excavation referred to—that is, at a depth of 16 feet—several pieces of finely-finished Roman pottery were found along with what appears to be a brass stylus,

a Roman tile, and an almost perfect specimen of a silversmith's crucible.

We are apt to think of the days of bear and bull-baiting as being far removed from our own; but a contributor to the "Notes and Queries" column of the *Shrewsbury Chronicle*, of June 9, remarked that he had recently had the pleasure of conversing with a lady friend, who could remember, when a child, witnessing the baiting of a bear at Marbury, and of a bull at Audlem, both in Cheshire, but near the border of Shropshire.

The sixty-second Annual Congress of the British Archaeological Association will be held at Reading, July 17 to 22. Among the places to be visited are Silchester, Upton Court, Lambourn, Aldermaston Church, Abingdon, Newbury, Sutton - Courtenay Grange, and Donnington Castle. During the week papers will be read on "The Tenth Iter of Antoninus and Roman Stations in the North," "The Palimpsest Brass at St. Lawrence, Reading," "The History of Wallingford," "The Walls of Wallingford," and "The History of Abingdon."

Other forthcoming meetings are the annual gathering of the Royal Society of Antiquaries of Ireland, which will be held at Belfast from July 3 to 8; and the fifty-seventh annual meeting of the Somersetshire Archaeological and Natural History Society, which will take place at Weston-super-Mare on July 18, 19, and 20, under the presidency of Colonel J. R. Bramble, F.S.A. The places to be visited by the Somerset antiquaries include Worlebury Camp, Banwell Bone Cavern, the "Roman Landmark" on Banwell Hill, and the churches at Kewstoke, Bleadon, East Brent, Lympsham, Worle and Banwell.

At a special meeting of the Cambridge Antiquarian Society in May, Mr. Franklin White, recently returned from Rhodesia, described the principal groups of ancient ruins scattered through a large tract of that country. Mr. White confined his attention to a statement of his observations during visits to the various mining-camps of long-forgotten people. He occasionally alluded in a vein of satire, however, to the ingenious

theories, unsupported by historical evidence, by which it has been endeavoured to identify the ruins with "the land of Havilah, where there is gold," with Ophir, the Queen of Sheba, and Solomon's mines, with the Phœnicians and Sabæans, and almost every other ancient race and place. The structures discovered up to the present were distributed over an area of 300 square miles, but the reports respecting those in Portuguese territory were unreliable. It seemed probable that the rivers Sabi and Zambesi, between which the ruins were situate, formed the means of communication selected by the ancient inhabitants for reaching the plateaux of the interior. All of the ruins were not found in the vicinity of ancient mines, but they were most numerous in the region where gold-bearing reefs were situate. The granite knolls or kopjes having been used as quarries, the stone was broken up, and the most suitable fragments pounded into rectangular forms to be used for the faces of the walls. No cement was laid between the courses of blocks. Two styles of building could be distinguished. In the most ancient the ends of the walls and the entrances were rounded. The walls generally rose in a single tier, frequently 10 feet in height, and were often profusely decorated in several styles of elementary stonework. The most common form of building was roughly oval. A few of the structures were nearly circular, but it appeared probable that the shape was largely determined by local circumstances. The mystic chevron pattern had been found facing various ways. Speaking generally, the walls in the vicinity of entrances were the most decorated. The position of the entrances seemed to have been determined by the facilities obtainable to make them difficult of access. Evidently the entrances to the larger ruins were regular doors, as some of the posts were still standing in recesses constructed to retain them. The wood used as lintels had not been identified with that of any existing type of tree, and its age was unknown. In the Great Zimbabwe ruins one of the doors was still intact. Mr. White regarded the theory of Phœnician settlement as unproved. Why and when the settlements were evacuated there were no means of knowing, but judging by the state

of the walls it did not seem unlikely, he said, that the inhabitants were attacked and wiped out by some invading army. All the ruins showed signs of having been inhabited by peoples similar to the Kaffirs of the present day. No inscriptions or written characters attributable to the ancients had been found in any ruin. Roughly-carved doors, and in one case a crocodile and a bird on a monolith, had been discovered at Great Zimbabwe; but the statement that hieroglyphs on plates of gold were recently unearthed was untrue. Very little reliance could be placed on reports to the contrary. A rumour obtained credence in Rhodesia that golden bowls and bracelets bearing Phœnician characters had been brought to light, but unfortunately it was not correct. The bowls were simply copper utensils belonging to some coolies who had been working gardens in the neighbourhood. One antiquarian authority referred to Roman coins having been found. The man who showed them to him was not aware that the incident would be immortalized in a book, but when he had the opportunity to read it he wrote to say that he brought the coins from England. Information concerning the existing monuments was being obtained by the Rhodesian Scientific Association.



Mr. Andrew Lang contributed an amusing article to the *Morning Post* of June 9 on "The Theory and Practice of Faking"—i.e., on forged antiquities. "Everything," says Mr. Lang, "that interests collectors and archæologists may be 'faked' and has been 'faked' by man, from old postage-stamps and autographs of Jeanne d'Arc and of Judas Iscariot, to lumping flint tools and Greek jewels, and gold coins and crosses of Mediæval Servia, and leaden articles supposed to have been worn by pious pilgrims, and Greek gems, though few are clever enough to execute them in our days. The coffin-plate of Robert Bruce was forged, and deposited in Dunfermline Abbey; it is now in the National Museum of Scotland, with the epitaph of the legendary Graham (Robert), who overthrew the Roman wall! He had a remarkably modern Christian name and modern surname, to be sure! The forger was not clever, nor was he who planted a stone

carving and a rusty chisel in a refuse heap, which Dr. Munro (as he tells us in *Archæology and False Antiquities*) was excavating once in Fife. Such forgers love a hoax as dearly as did the Ettrick Shepherd. I know their temptations! I was working at the manuscripts of Abbotsford while Professor Child was having Scott's manuscript collections of ballads copied. The temptation to 'fake' a ballad and have it copied out in brown ink and old paper and inserted in the general mass was almost overpowering. What was the motive? Why, to discover whether I could 'fake' a ballad good enough to deceive Professor Child. Of course, I should have warned him before he could commit himself publicly, but few hoaxers are so relatively honest. Again, I was once 'in' a pleasing scheme for 'faking' an Ogham inscription (which to the vulgar eye resembles a feeble attempt to draw a fragmentary small-tooth comb), 'and the same with intent to deceive' an eminent Celtic scholar. My accomplice could have done it, Ogham, Gaelic, and all, but the chopping of the thing out in stone presented difficulties, and the project remained a mere pleasing dream. The contents of the inscription, being translated, were to have undeceived our friend the Celtic authority." There may be "no great moral harm" in these hoaxes, when promptly confessed, but all antiquaries will agree with Mr. Lang when he exclaims, "The curse of the old antiquary Ritson be on him who forges and does not tell!" It is ill playing with edged tools.

Midway between the tercentenaries of Cervantes in Spain and that of Rembrandt, next year, at Leyden, Antwerp is interposing, as her contribution to the Diamond Jubilee festivities of Belgium's Independence, a tercentenary exhibition of her sixteenth-century painter Jordaens, whose works will be collected as far as possible from the galleries and salons of the world to point once more the moral of the ancient art glories of the city of the famous spire of lacework in stone. Is there any example of Jordaens in our own National Gallery?

A letter from Mr. Reginald Blomfield appeared in the *Times* on May 31 about the

repairs and restorations proposed for St. Mark's at Venice. Mr. Blomfield protested very strongly against some repairs and restorations proposed, on the ground that their object is the substitution of new things for old. His protest appears on the face of it to be reasonable. For instance, it is proposed to demolish and reconstruct some of the vaults, with their mosaics. These vaults are now out of shape, and, in Mr. Blomfield's opinion, underpinning would be the best means of making them secure, while it would not entail any tampering with the mosaics. Signor Manfredi, in his report, says that the mosaics in the threatened vaults are in a deplorable state, and Mr. Blomfield suggests that the real motive for rebuilding these vaults is the desire to freshen up the mosaics. If this is so, the rebuilding will be quite indefensible. Signor Manfredi also proposes to restore some of the capitals, and here his object is clearly to substitute something new and worthless for something of venerable beauty and antiquity. He wishes to take up the floor and level it, a step which Mr. Blomfield says is unnecessary for the stability of the fabric. We are certainly not the people to throw stones at the Italians, but Signor Manfredi will be well advised to make up his mind to tamper with St. Mark's as little as possible.

Among recent newspaper articles of antiquarian interest may be named "Buried Coins," in the *Globe*, May 24; "The English Tankard," and "Ancient Windmills," with fine illustrations, in *Country Life*, May 16; "Incantations and Spells," in the *Evening Standard*, June 9; "Recent Excavations at Basing House," well illustrated, in *Black and White*, June 3; and "The South Downs: their History and Beauties," in the *Sussex Daily News*, May 19.

An attempt, we are glad to note, is being made to set on a more permanent footing the important and interesting work of archaeological excavation which Professor Flinders Petrie and his series of students have been carrying on in Egypt for a quarter of a century. Hitherto the work has been assisted by the Egyptian Research Account, and the excavations entail an annual expenditure of

between £1,000 and £1,500. A representative committee, including such well-known men as Lord Avebury, Professor Bonney, Right Hon. James Bryce, M.P., Mr. Edward Clodd, Professors Ernest and Percy Gardner, Dr. Frazer, Dr. Haddon, Mrs. J. R. Green, Sir H. Howorth, Sir William Richmond, and Sir Charles Wilson, has now been formed for the purpose of furthering a British School of Archæology in Egypt. It is pointed out that an expensive central building such as there is at Athens and Rome is not needed, as the site of the excavations each year must necessarily be the place for training students. Any permanent provision of endowment would be best applied to scholarships for the assistance of students.

The committee will promote the continuance of the discoveries, by which Professor Petrie has shed so much light on the early history of Egypt, the connections with the Semites and Israelites, and the relations of Egypt with Greece as far back as the prehistoric ages. Students will be trained in such a course of historical research. The annual illustrated volume will be given to subscribers, and the whole of the antiquities found will be placed in public museums. Contributions for the work must be addressed to the secretary, Egyptian Research Account, University College, Gower Street, London.

The work will form a branch of the general development of research work in the expansion of the University of London, and is entirely dependent upon personal contributions. The committee appeals for assistance to all who care for the past glory of Egypt, and for the sources of our Western civilization, to all who realize the continuity of history, and who wish to maintain the traditions of English discovery and scholarship in the East.



The Negus of Abyssinia has sent the German Kaiser a number of very handsome gifts by the hands of Dr. von Rosen, who lately headed the German expedition to Abyssinia. In addition to the Star of Ethiopia, set in diamonds, the Negus sent shields, spears, saddles, etc., with rich gold ornamentation. Remembering the Kaiser's love for Christian archæology, he likewise sent two ancient

processional crosses, one of them with an Ethiopian and Greek inscription said to date from before the sixth century, and a handsome bronze chalice.



## All Saints', Compton.

BY MABEL ESCOMBE.

**A**N official guide will give the name of Compton as recurring just short of three dozen times. *Ton*, an enclosure, is the most common of English suffixes, and linked with *combe* it aptly enough describes that most familiar feature in home landscapes—a hollow encircled by hills. These hamlets, which nestle within the folded clasp of down or woodland, are often centuries old. Often, too, they conceal fragmentary records of the past, such mementoes as have withstood the gnawing "tooth of time," or in some degree survived the "razure of oblivion." *If stones could speak*, what revelations might be gathered from the feuds, the persecutions, the faith and simple, homely habits of those forefathers who sleep in silence!

All Saints', Compton, reposes in a dip of "grey lean" Hampshire down, as it has reposed for close upon a thousand years. Neighbouring hills conceal silent barrows, the remains of a Parliamentary encampment, and the undulatory windings of yew-tree boundaries which suggest a Pilgrims' way, or recall the fact that at Domesday Survey William the Archer held the Manor of Cuntune.

As the setting is full of ancient landmarks, so also is the church. The very foundation-stone claims to be a Hampshire "grey-wether" utilized for the purpose it has so long fulfilled.

Situated just off the old Roman road which runs from Winchester (*Ventia Belgarum*) to Bitterne (*Clausentum*), the approach to the building is from a crosswise cut which no doubt connected with another great southern highway. At least, in this manner is explained the fact that the principal entrance

faces north instead of, as is usual, being towards the south, on which side two lesser entries are now blocked up. The beautiful Norman arch, enclosed within a modern porch, dating 1857, is one of the best examples to be found amongst smaller village churches anywhere in the country. It frames a massive door fashioned from a solid slab of yew, and the panel that encloses the lock still bears the marks of some rude instrument. Behind the door stands the font, which, though supposed to be less ancient than the church, is of great age. Borings in the stone

Whilst the small windows in the body of the church are Norman and the west window Perpendicular work, those in the chancel all date from the period of the thirteenth century. The splay of the north-east window (chancel), uncovered during the last forty years, is decorated with a fresco. The single figure represents a bishop, commonly held to be St. Swithin, although the fact that he carries a book disproves the idea to some. A certain Bishop Daniel, A.D. 704, wrote several learned works; but whatever the episcopal association may be, there is everything to prove the



ALL SAINTS', COMPTON : SOUTH SIDE, SHOWING BISHOP HUNTINGFORD'S TOMB.

point to the use of a locked font-cover in compliance with a synod of the thirteenth century. This ordained that fonts should be securely covered to prevent the theft of baptismal water for purposes of incantation. In the porch is preserved a china basin used for baptism for nearly a century previous to 1873. Beside the door are the remains of a holy-water stoup. South of the chancel the wall contains a piscina, as also in the chancel itself. General opinion holds that following alterations in the thirteenth century this archway was considerably widened.

VOL. I.

church's ancient origin and support its connection with the very earliest introduction of Christianity into Wessex. Kingils, the first Christian King (611), gave all the land round Winchester to the Church of St. Peter's, and the earliest Saxon structure was built by his son.

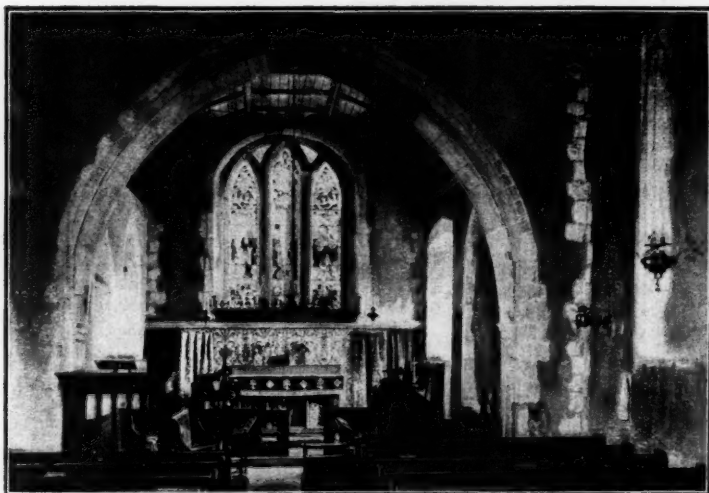
It must be remembered that any picture of ancient history may be readily reduced to three main features—the palace, the cathedral, and the castle. These are representative of that far-reaching feudal system which based its power upon the produce of the soil and the

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toil of cottage delvers. In the Anglo-Saxon treatise of Elfric this is well shown, and it states: "Every throne which standeth aright, standeth upon three pillars—the priest, the warrior, and the labourer. The priest prayeth day and night for the welfare of the people; the warrior defendeth the people with his sword; the labourer tilleth the earth and worketh for the livelihood of all. And if any one of these pillars be broken, the throne will be overturned."

The land of Compton became enrolled within the Manor of Chilcomb, and as such, reference to it occurs in the Cathedral

Both church and churchyard contain many tombs belonging to the family of Harris, formerly resident at Silkstede. Numerous references to the same family also occur in the general register for infringement of an Act of Parliament, which from 1662 enjoined "burying in woollen" to encourage the wool trade, Winchester being a special centre of this industry. By the more delicately nurtured the statute seems to have been generally resented, as the poet Pope insinuated in an ironical allusion to Mrs. Oldfield (Narcissa). She, it is said, did not so much dread death as the idea of being clad in flannel:



ALL SAINTS', COMPTON: INTERIOR.

Records of St. Swithin's Priory and the Diocesan Records of Bishop de Assenio, Bishop Sandall, and Bishop Wykeham. Mention of Chilcomb in Domesday Book would thus include mention of Compton, identified as one out of nine other churches. Compton also possessed interest in being a church, whilst Chilcomb was still a chapel, proof of which is offered in three separate entries of the Papal records—a bequest to the Monks of Winchester of the church of Compton (1235), an induct to William de Braham (1259) to retain the church of Compton, and a certain provision made to William de Meon (1343).

"Odious! in woollen 'twould a saint provoke!  
(Were the last words that poor Narcissa spoke.)  
No, let a charming chintz and Brussels lace  
Wrap my cold limbs and shade my lifeless face.  
One would not sure, be frightful when one's dead—  
And—Betty—give this cheek a little Red."

The sum of five pounds—relatively much more—which upon each infringement was imposed as forfeiture, must constantly have enriched the poor, for the Act, which also concerned the importations of linen, continued in force until the year 1814.

Another family to whose memory the graveyard bears faithful witness built and lived in Compton Manor Farm for many generations. The carved kitchen chimney-

piece still bears a date which may be read diversely as 1632 or 1326.

Possibly the former date is the more correct rendering, as the lower figures are larger, and would thus emphasize the century, whilst the carving is supposed to have been placed there 500 years after the building of the house. The initials on one side refer to Richard Goldfinch (senior); on the other, to Isaac Goldfinch.

Tradition tells that when once the Pro-

and his last wish was to find a resting-place near the same spot. There, shadowed by gray walls and the ripened shade of hoary elms, he left a last counsel to its parishioners: "That the salvation of the soul is to be attained only by believing what is taught and by doing what is commanded in the Gospel of our Lord and Saviour, Jesus Christ."

NOTE.—This church is now in process of enlargement.



COMPTON MANOR FARM: CARVING ON KITCHEN CHIMNEYPIECE.

tector's soldiers were quartered here under Captain Barnard, they had drunk all the beer but one barrel. This, reserved for a coming christening, was left untouched on condition that the son should be baptized *Barnard*, and use of the additional name, Richard Barnard Goldfinch, finds support from a tombstone in distinction from more simple "Richards" and "Johns."

The list of clergy, as preserved, numbers forty-three, and dates from the year 1288, when Hugh de Lavington was succeeded by Henry de Simplingham. Lavingtons are still to be found resident within a short distance. In this and neighbouring parishes the earlier entries show a frequent admixture of French names, which seems to imply that the clergy were drawn from families of Norman ancestry. Nor is this surprising. It often happened in Hampshire and other southern counties that estates were designedly granted to those of a naturalized element, whose sympathy might be accepted as favourable to a conquering line of Kings.

Amongst other mural tablets, the church possesses one to the memory of George Isaac Huntingford, Bishop of Hereford, whose tomb may be found south of the church. As curate his early priesthood began in Compton,

## An Early Anglo-Saxon Migration from East Sussex to the Vale of Taunton.\*

BY THE LATE T. W. SHORE, F.G.S.



THE complete subjugation of Sussex by Ine, King of Wessex, which his predecessor, Ceadwalla, had begun, the extension of the West Saxon kingdom in Somerset so as to include the Vale of Taunton, and the construction of a fortified stronghold at Taunton by the same King, are well-known facts of Anglo-Saxon history. He was also the overlord of the South Saxon State.

In 1899 I contributed to the *Antiquary* a series of papers on early migrations from Kent.

The purpose of this paper is to state the evidence that points to a migration, probably in Ine's time, from the eastern part of Sussex to the Vale of Taunton. This evidence consists of historical statements in the *Anglo-Saxon Chronicle* and the existence of the same peculiar customs of inheritance in the

\* By Mr. Shore's lamented death, this paper has been deprived of his final revision.—ED.

two districts from time immemorial to the present day. These customs are practically identical, and the two districts are separated by a very wide extent of country in which these customs are not found except here and there on a few isolated manors. The custom is junior right, commonly called Borough English, by which the youngest son, instead of the eldest, succeeds to the family inheritance. Sussex, of all the counties in England, is especially marked by this custom.\* It prevails, or formerly did, on certainly more than 140 manors in that county.† In the barony of Lewes it was the custom of the entire barony. This custom has only been traced on about nine manors in Hampshire, and on very few, if any, in Wiltshire, Dorset, or in Northern and Eastern Somerset. When we come to Western Somerset, however, we find a large district, that of the Vale of Taunton, in which, like the Barony of Lewes, it is or was, the exclusive custom in regard to copyhold inheritance.

Nowhere else, from Kent to Land's End, can we find any large area over which Borough English or junior right can be traced. It exists, indeed, on a very few manors in Devon and Cornwall, and these not far from the coast, its origin in these places having been probably due to early settlements of tribal people among whom it prevailed. It exists, or formerly existed, on about twenty-eight manors in Surrey, with some variations in detail, and these instances may probably be accounted for by early migrations of South Saxons northwards into Surrey through the ancient forest of the Andredsweald. It is not an old British custom, for it is distinct from the partible custom of Welsh law,‡ quite different from the ancient mode of succession that generally prevailed in ancient Wales, and can only be traced in parts of South Wales which received early tribal settlers of another race. Nor can it be traced among the old British people of Cornwall as a general custom of their race.

Ancient customs, such as this of family inheritance, are among the most persistent of

human institutions, and enable us to trace, with some degree of certainty, the settlements of people of different tribes or races. It is certain that old tribal customs, especially those of inheritance, were carried by ancient races in their tribal migrations, survived in their new settlements, and can be traced at the present day in our own country by peculiar manorial usages. Their origin is lost in antiquity, and may be even traced in some instances to the Continental fatherlands of the tribal people who migrated to England, and became the ancestors of the old English or Anglo-Saxon people. Borough English or junior right varied in some of its incidental details in various parts of England.\* In the barony of Lewes and the Vale of Taunton, the two districts under review, the customs were practically identical. The incidental customs of the barony of Lewes† and the great manor or lordship of Taunton Dean‡ may be compared as follows:

1. The copyholders in both districts occupied lands which passed from the tenant to his heir without any option of the lord.
2. Both at Lewes and Taunton the widow was entitled to her husband's estate for her life, and she was admitted for life by the court.
3. By the custom on both manors, the youngest son succeeded.
4. Similarly by custom, if there was no son, the youngest daughter succeeded.
5. If there were no children, the inheritance passed to the youngest brother, youngest sister, youngest uncle, youngest aunt, or other youngest relative collaterally.
6. The guardianship of infant heirs, both in the barony of Lewes and in the manor of Taunton Dean, was by custom entrusted to the next of the infant's kindred or more than one of them to whom the estate could not descend.
7. In both of these great lordships, if the husband made a surrender of his estate in favour of some person, other than his wife, even if this surrender should be made on his death-bed before legal witnesses, the

\* C. I. Elton, *On Gavelkind*.

† Corner, *Custom of Borough English*.

‡ Sir H. Maine, *Early History of Institutions*, p. 223; J. Rhys, *The Welsh People*, pp. 221, 222; F. Seebohm, *Tribal System in Wales*.

\* C. I. Elton, *On Gavelkind*.

† T. W. Horsfield, *History of Lewes*, i. 178, 179.

‡ H. B. Shillibeer, *Customs of the Manor of Taunton Dean*, pp. 31-67.

widow lost her right to hold the estate for her life.

8. The customary tenants in both districts were under similar obligations to keep their tenements in repair.

9. In both districts the tenants were unable to let or farm their copyholds for a longer period than a year and a day, without license from their lord's court.

10. The tenants in both districts were under the obligation of doing their suit at their lord's court at Lewes or Taunton respectively, from three weeks to three weeks. There were also in both districts similar regulations under which defaulters were essoined or fined for non-attendance.

In addition to this close similarity in custom, the administrative organization of the lordship or manor of Taunton Dean was in some important respects similar to that of a Sussex rape, each having its component hundreds within the lordship or rape.

One of the most remarkable circumstances connected with the folk-speech of Somerset is the change of dialect which occurs at Taunton. Mr. F. T. Elworthy, whose researches in the West Somerset dialect have been published by the English Dialect Society, tells us that a mile or two east of Taunton the folk-speech is that of Eastern Somerset, while a mile west of the town it is that of Western Somerset.

Between Pickeridge Hill, a spur of the Blackdown range that runs northward to the village of Thurlbeer, which is pronounced Dil'burn, and a ridge of the Quantock Hills that extends southwards, Taunton is situated, where the fertile vale that bears the name of Taunton Dean opens out into the great Somerset flat. It was on this site, in the middle of the valley between these hills, just at its narrowest part, and just where a modern engineer would place a defensive stronghold, that Ine, King of the West Saxons, built the Saxon fortress. It was here, also, apparently that he introduced, perhaps compulsorily, settlers from Eastern Sussex after his subjugation of the South Saxon kingdom, which his predecessor had begun.

The change in dialect in East Sussex and Somerset is also worth some consideration. The mid-southern dialect of

ancient Wessex which prevails over Hampshire, West Sussex, Dorset, Wiltshire, and Eastern Somerset, exhibits some marked differences from that of West Somerset on the one hand, and East Sussex on the other. This has been shown by Mr. A. J. Ellis in his researches on English dialects, by Mr. F. T. Elworthy, in his researches on the dialect of West Somerset, and by Mr. W. D. Cooper, Mr. Halliwell-Phillips, and other writers on the folk-speech of East Sussex.

The substantive verb which, all over the old Wessex country, including the country to the east of Taunton, has "thou bist" in the second person singular, is entirely changed in the folk-speech of the west of Taunton to "thou art." In both West Somerset and East Sussex the initial "th" is replaced by "t," "v" is generally replaced by "w," and "r" is commonly transposed.

In addition to the evidence of identity in the custom of family inheritance, there appears to be historical evidence which confirms that of the customs and connects Taunton with Sussex.

This is contained in the *Anglo-Saxon Chronicle*, which tells that in the year 710, Ine, King of Wessex, in alliance with his kinsman, Nun, who, in a charter of a later date, is styled King of the South Saxons, fought against Gerent, King of the Welsh—i.e., the Western Britons. We know that, as a result of this war, the boundary of the kingdom of Wessex was extended westward, the country occupied, and the fortress of Taunton built. It is not unreasonable to think that Ine's South Saxons took part in this settlement, and that while West Saxons settled elsewhere in Somerset, some of Ine's South Saxon subjects or allies settled in Taunton Dean.

Another entry in the *Chronicle* under the year 722, tells us that Ine was for the second time at war with the South Saxons, on which war broke out also at Taunton, where Ealdbriht, an etheling, whom Ine had exiled, and who is described in the *Chronicle* as a "wrecca," or one driven out of his own land, seized the castle and town of Taunton. It is very remarkable that war should break out simultaneously in Sussex and the Vale of Taunton, where an exiled prince seized the fortress. He could not have done this with-

out adherents, and it is improbable they were of the British race. They were presumably of his own race, men from Sussex settled by King Ine in West Somerset, and who had customs similar to those of the people round the stronghold of Lewes in Sussex, the remote ancestors respectively of those whose ancient customs agree in such a remarkable way at the present day.

The *Anglo-Saxon Chronicle* also tells us that while Ine was fighting against the South Saxons, his wife, Ethelburga, overcame the rebellion in Taunton, and burnt the town which her husband had built. We are also told that she drove out Ealdbriht, the exiled etheling, and that he withdrew into Surrey

### Some Monastic Burial Relics.

By THE REV. HERBERT PENTIN, M.A., VICAR  
OF MILTON ABBEY, DORSET.



URING Sir Gilbert Scott's restoration of the Abbey Church of Milton, about forty years ago, two graves were laid bare.

The first grave, at the foot of the steps of the high altar, contained the skeleton of an Abbot, with six pieces of a wooden pastoral staff and its crook (almost circular), and some other small fragments of wood; also several pieces of sandals, and an iron buckle



and Sussex—i.e., into the old kingdom of the South Saxons where war was going on, apparently retiring to his own country. There, at any rate, the *Chronicle* tells us he was finally subdued and slain by King Ine in 725.

From these historical details which connect Sussex with Taunton, and from the remarkable similarity in customs between the people of the barony of Lewes and those of Taunton Dean and the other evidence, it appears extremely probable that early in the eighth century there was a migration of people from Eastern Sussex into West Somerset. The historical evidence appears to confirm the remarkable evidence of the customs.



of a girdle. The length of the six pieces of the staff is 23 inches, and the diameter of the crook is 2 inches. The widest part of the sole of the sandals is  $2\frac{1}{4}$  inches.

In the other grave, to the west of the Abbot's, was a skeleton of one who had been in priest's orders, with a chalice and paten of secondary metal (*see illustration*). The bowl of the chalice is 4 inches in diameter, and its height (measured from the inside) is 1 inch. The stalk, which has a plain, flat pomel in the centre, is about  $1\frac{1}{2}$  inches long, and the foot (partly broken) measures about 3 inches in diameter. The paten originally was almost flat, but it is now slightly battered. It is very slightly sunken in the centre, and has two thin incised lines running round the rim. The diameter of the paten is  $4\frac{1}{2}$  inches. Neither paten nor chalice has any maker's marks thereon, but they are probably of the fourteenth century.

Although these burial relics were dis-

covered forty years ago, this is the first notice of them which has appeared anywhere, and the photograph reproduced above is the first ever taken.



## Four Tudor Wills.

BY CONSTANCE M. SPENDER.

**M**ANY families possess wonderful treasures from the past in the shape of old wills, and any which date from pre-Reformation days are specially interesting. Tudor wills abound, but few of them are coeval with the Paston Letters, or begin with the ancient pious Diction, "I bequeith my soule unto Almighty God, to oure blissed Lady, and to all the Holy company of Hevene, and my body to be buried in the Churchyerde."

There lie before me four pre-Reformation wills belonging to the ancient Kentish family of Greenstreet. The earliest is dated 1494, and the latest 1533, and they are all very characteristic examples of the manner property and money were bequeathed in the years just preceding the Reformation. In order duly to appreciate them, it is important to realize the influence of the times and the locality in which they lived over the people who framed these wills.

In 1494 the Wars of the Roses had lately ended. Although they were wars of terrible bloodshed amongst the nobility, the country at large had remained tolerably tranquil. "The mischief of it falls upon those who made the war," said a foreign historian of the period. "Those who made the war" were the barons, and the mischief which befell them was extermination. With the disappearance of many great houses came the final blow to the Feudal System. One of the immediate results of this was a sudden leap into prosperity and importance of the smaller country-squires and landowners. For the first time, in fact, the small proprietors had their due chance, and were no more ground down by an iron system. In the eastern counties, which combined manufactures with agriculture, like Kent, they in-

creased rapidly both in wealth and numbers, and formed the basis of the sturdy yeomanry who were to do so much for England in later days. The men of Kent had ever been famous for sturdy independence and love of freedom. As early as 1381 the cry of the poor had been voiced by a certain Kentish priest, John Ball, who had preached that things "Will never go well in England as long as goods be not in common." Jack Tyler's rising had begun in Kent, and had been supported by 100,000 sturdy men. In 1450 (which was probably within the memory of the John Greenstreet who framed the earliest of these wills) Jack Cade's rising had resulted in "The complaint of the Commons of Kent" being laid before the Council with good and substantial results.

The Greenstreets lived in that fertile tract of Kent which lies in the north east. Lynsted, from whence the head of the family hailed, is between Faversham and Sittingbourne, and Claxfield Farm, which was formerly the residence of the Greenstreets, is still in existence, though the farm is now divided into small cottages. There is also a village called Greenstreet with 1,000 inhabitants, which is partly in the parish of Lynsted and partly in the parish of Teynham. Pilgrims to the great shrine of St. Thomas à Becket at Canterbury must have constantly passed that way, and Faversham Abbey was not far distant.

We should expect the inhabitants to be pious adherents of the Church, and this is amply borne out by their wills. At the same time, they were not far from the Cinque Ports, and there would be easy communication between them and France. They would hear much news of the great world, and would also be in touch with London.

In 1494 Henry VII. had been on the throne for nine years. There were no great barons to dispute his despotism, and Parliament was feeble and inert. No new laws for the good of the subject were made during this reign, and the Constitution seemed at a standstill. At the same time, the Renaissance was beginning to influence English thought and life; but so far the new learning and the old religion were going hand in hand, and nobody in England, during the reign of Henry VII., dreamt that the Reformation was so nigh at hand.

The first will we have to deal with is that of John Greenstreet of Lynsted, dated 1494. It is full of pious bequests. He bequeaths two soldi to the high altar of the Church of SS. Peter and Paul at Lynsted. This he explains is for his tithes, which have been "negligently forgotten," and it is a very usual entry in the wills of landowners of the period. Sixpence each is left to keep up the lights burning before the altars of St. Cross, Our Lady, St. Peter and St. John Baptist, and for lights to burn before his coffin. The ancient church of Lynsted is still dedicated to SS. Peter and Paul, but there is no trace left of any chapels bearing these names.

Six and eightpence was for the repair of the church.

Six and eightpence was for the keeping up of the churchyard.

Fourpence in money was left to each son and daughter, and two ewes to Margaret Byx.

John Greenstreet was evidently a careful and just man of business, and a good father and husband. His wife's name was Elizabeth, and he had a long family. When he died he left six sons—John, William, Laurence, Peter, Thomas, and Stephen; there were two married daughters—Agnes Harlow and Mildred Hardyll, besides Margaret, Marion, and Joan, who were all unmarried, and probably very young. In the wills the Greenstreets were variously described as "gentlemen" or "yeomanry." Probably they were rising from the yeomanry class to be small squires. John Greenstreet was a fairly large landowner for a yeoman, as his will describes "lands, tenements, rents, and services" in four parishes—i.e., Lynsted, Teynham, Bapchild, and Tong. His wife Elizabeth was to have all profits for a year in order to pay "my dettes and bequethes." After that she was to live in a farm called Claxfield, which had thirty acres of land around it, and also was to possess a wood called Crispon Wood, until her three youngest sons—Peter, Thomas, and Stephen—were twenty-four years old. But the condition was that she should remain "sole and not married." If she married, Claxfield was to be let, and she was to be allowed 13s. 3d. a year until Stephen the youngest boy was twenty-four. The rest was

to accumulate for a dowry for the unmarried daughters, Marion, Margaret, and Joan.

When the younger sons attained their late majority, and came into possession of their property, they were still to be bound to pay their mother 13s. 3d. a year. If either died before the age of twenty-four "each was to be others' heyre." If they all died, the estate was to revert to the elder brothers. In this case, whoever inherited was bound to pay ten marks for the repair of the church at Lynsted, and ten marks to "ane abille prest" to "syng mass for his soule and all Christian soules for a year."

John, the eldest son, was to inherit the lands called after his own name. Evidently the tenement called Greenstreet was the prize and the greater part of the property. From him Elizabeth was to have 10s. yearly.

The second son, William, was to have Palmers, with all the remaining land except a croft called Cookes. Johnson defines a croft to be "a little close adjoining to a house used for corn or pasture." He also was to pay 10s. a year towards his mother's maintenance.

The third son, Laurence, was a priest of Burley Chantry, near Charing in Kent. He was to have Cook's Croft, and he alone of all the sons is not to contribute to his mother's income. He is called *Sir Laurence* by his father in respect of his office.

All women were supposed in those days either to become nuns, or to "marry and bear children," and the father is exceedingly careful about the dowries of his three unmarried daughters. His married daughters, Agnes Harlow and Mildred Hardyll, were to receive 11s. each, and evidently their marriage portions had been ample, for any other claim from them was not to be entertained; but Marion, Margaret, and Joan were to have the valuable wood called Crispons Wood sold for them as a dowry, and also 10 marks each on their marriage.

Finally, one acre of land was to be sold for at least 33s. 3d., and the money was to be given to keep a priest to say Masses for a quarter of a year for John Greenstreet's soul. Allowing for the fact that money went nearly twenty times as far in those days, that was good pay, for it would amount to 4d. a Mass.

The last clause of the will is truly paternal. It provides for a right of way for the younger sons from their garden through their brother's land, which was a shorter cut to Church.

This is a wise, kind, and just will, showing (1) great piety; (2) devotion to wife and children; (3) a great sense of fairness and justice.

The second will, dated 1523, is that of a woman, Agnes Greenstreet, of Tenterdon, a village in South Kent. Probably she belonged to another branch of the family. There are the usual pious bequests to the church in money, and "a good shete" is bequeathed to the chapel of St. John Baptist at Smalhithe. She is also scrupulously careful about the number of Masses "to be said for her soule and all Cristene soules."

"Five at my buryinge."

"Five at my month's mynde" (a month after death).

"Three at my yeare's mynde" (a year after death).

"Three two yeares after deathe."

Clothes were evidently worth handing down, for Agnes bequeaths to her sister Mildred her "best gowne," her "best kyrtil," and her "best girdill." We can picture the shape and fashion of these garments from studying the figures on the brasses of that period. Probably Agnes's gown was cut square in front, with bishop's sleeves, and draped high to show the "best peticote," which was left to one Joan Goddy. The kirtle was sometimes called the "surcote overte," and was a kind of warm overgarment thrown over a gown, and requiring a girdle to keep it in place. Agnes Greenstreet evidently had a fancy for kirtles, for she had four, and one was red. The "bonnets" she leaves to Joan Goddy were probably velvet hoods coming to a point over the forehead. Her "husbandes gowne," left to John Stigg, would almost certainly be a long, warm coat with a hood and hanging sleeves, which was worn at that time over the doublet.

Brass candlesticks were evidently great household gods, for Agnes mentions her "thred best kandelstick" which was to be given to one Joan Russell, the best "candelstykke," going to Susan, and the "other ij candelstyckes" to her godson. "A little

brass pott" is also mentioned amongst the legacies.

James Coke was Agnes's "residuary legatee," and he is quaintly commanded "to be a trew and sole executor," and "to dispose of my goodes for my soule and alle Cristen soules at his discretione."

Agnes Greenstreet was evidently a well-to-do widow; but if she had land it was clearly not hers to leave, nor does she mention any jewellery.

The third will is that of Laurence Greenstreet, the "Sir Laurence" of John Greenstreet's will. He was one of the last of the Chantry priests, for his will was dated 1528. Its items testify to a busy life, and an interest in many churches. Very likely his spare time was spent in ministering to neglected and outlying districts, and the beds and bedding which were left in his will might have been kept in the rooms over the church-porches of any parishes where he was obliged to spend the night.

Sir Laurence's body was to have the privilege of being buried in the church before the rood. He also bequeaths money for lights, and for the needful repair of two churches—*i.e.*, Penstone and Bapchild. He bequeaths a "towel and diaper" to Lynsted, his native church, an altar cloth to Charing, and another to his own Chantry Chapel at Burley, and "to the parishe church of Kyngsdonne my surples"—his surplice, to wit. He leaves the large sum of £6 13s. 3d. for Masses to be said for his soul. He must have been richer than most priests; perhaps he had sold his patrimony of Cook's Croft, for he is able to leave his brother a solid hoop of silver and some iron, also six silver spoons, a feather-bed and a "bolstar." Laurence Greenstreet had many pairs of sheets to leave his nieces, and also candlesticks. He also possessed books of sermons and "decretales" which he leaves to his brother-priests, as well as his clothes. One longs to see the "tawny gowne" left to a certain Sir Christopher Burton. Another interesting item is the "black girdill with three barrs and buckle of silver," which was left to a lady, Margaret, the wife of Throwley. A godson was to have a silver spoon "gilted" (was this for luck?), and a basin made of "laten," which was a mixture of iron and

tin. The residue of his goods was to go "to provide the church at Leneham with that thing which is most needful."

The fourth will is that of the William Greenstreet, second son of old John, who inherited Palmers under the terms of his father's will. It is dated 1533, a memorable year for England, for it was on July 11 of that year the Pope declared Henry VIII.'s marriage with Anne Boleyn "null and void." William was a richer man than his father, and seems to have farmed his land with great success, to judge from the munificence of his legacies. His money appears to have been banked with a priest for safety. Masses were to be sung for him for ten years; the land was set aside to pay for that. Twenty shillings was left towards a cope for the church. It is doubtful whether that cope could have been bought before the storm broke over the Church. In this will there are at least twenty-two legacies in money, varying from 3d. to £5. The unmarried daughters, Richardine and Alice, are particularly well provided for. At their marriage each was to have 3 marks from her brother and £10 from the parson, also 11s. apiece for clothes. If they died, the whole of their dowry was to go to provide Masses, not for *their* souls, but for their *father's* soul. Amongst the items, William Greenstreet bequeaths are a testar (*i.e.*, a helmet), "an old coverlet that lyeth upon me," and "an old shyp cheste." It was a happy thought upon his part that the property was to be divided between his five children "by the discretion of two indifferent or impartial men." He seems to have been a widower with young children, for the age of majority is fixed for them at twenty, and until then the property was to be managed by executors.

These four wills give us a very interesting peep into country life in England in the late fifteenth and early sixteenth centuries. They reveal a pious, kind folk, devoted to their land and to their children, anxious to do the best with their goods, and mindful of the claims of charity.



## The Round Towers of Ireland.

BY THE REV. J. B. MCGOVERN.

(Concluded from p. 143.)

### II. USES.

**T**URN now to the probable uses of the Round Towers. The inquiry is no less interesting, though no less void of finality, than that of their origin. Yet here also a *via media* is possible, though the paths leading to it are more devious. Let us wander among the latter for awhile in the hope of reaching the former eventually.

On the assumption of the pagan theory, it is contended that these towers were (a) fire temples, (b) astronomical observatories, (c) Buddhist temples. These contentions have, as is to be expected, severally roused as much virulent rancour and ignominious name-calling as the question of origin. They are termed "fables and fancies," "false or inconclusive etymologies," "blunders," and "utterly baseless," etc. But as vituperation is a suspicious form of and a feeble buttress to argument, let me briefly review a few specimens of evidence *pro* and *con*.

Vallancey is pretty accurately regarded as the founder, if not the finisher, of the fire-temple hypothesis, and as such comes under the knout of Petrie *et hoc genus omne*. The shoulders of his disciples—Lanigan, Moore, D'Alton and (*proh dolor!*) Miss Beaufort—are also the recipients of sturdy lashes from the merciless hand of "S. J." Canon Bourke's harmless phrase "Pillar Towers" apparently exempted him from castigation by this writer, though he objects strongly to its use as a "misnomer." But is it such? Denis Florence McCarthy evidently thought not in his beautiful poem, "The Pillar Towers of Ireland":

### VI.

The names of their founders have vanished in the gloom,  
Like the dry branch in the fire, or the body in the tomb;  
But to-day, in the ray, their shadows still they cast—  
Those temples of forgotten gods—these relics of the past!

## VIII.

How many different rites have these grey old temples known!  
To the mind what dreams are written in these chronicles of stone!  
What terror and what error, what gleams of love and truth,  
Have flashed from these walls since the world was in its youth!

## IX.

Here blazed the sacred fire, and when the sun was gone,  
As a star from afar, to the traveller it shone;  
And the warm blood of the victim have these gray old temples drunk,  
And the death-song of the Druid, and the matin of the monk.

But this is poetry, and the antiquary deals with sterner stuff than that of which the poet is made. And yet the latter, like his brother the romancist, often touches into life and grace the dry-as-dust materials of the former.

What, then, assuming their pagan origin, has the dry-as-dust fraternity to reveal on this alleged use or object of the Round Towers? Very little, according to Canon Bourke, yet that little is worth investigation, despite the discouraging canon he lays down.

"The object for which they were planned and perfected is a matter entirely hidden from all historic research. It may become known if one could first form a very probable opinion of the time in which the towers were first erected."

It is just this "very probable opinion" which is the crux of the entire position, in lieu of which (and still more of an assumed certainty) my *via media* offers one that reaches only the grade of possibility. But taking either degree as a basis, conjecture has something more than an airy nothing on which to stand. Assuming their pagan origin, is it utterly subversive of all reasonable contention that from these towers "blazed the sacred fire"?

Even the irrepressible O'Brien is at one with the dogmatic Petrie in rejecting this contention. "Had Bede even asserted," asserts the former, "that the Round Towers were fire receptacles, it would not obtain my assent, as they were as great an enigma in that venerable writer's day as they have been ever since," adding, with characteristic confidence, "until now that their *secret* is about

to be unveiled."\* But this supposition is materially qualified by a previous admission "that *some few* of them were therewith connected—I say *connected*, not *appropriated*—may, I think, be well allowed; nay, it is my candid belief, so far as belief is compatible with a matter so unauthenticated."†

Logic or no logic, this admission is fatal to his subsequent argument. If "some few," why not all? And the difficulties of wooden flooring, smoke, etc., were not insuperable; nor is the witness of the "white coating" of Ardmore Tower overwhelmingly conclusive. It is quite possible that "through the mystic revolutions of so many ages" it regained (if it ever lost) the pristine whiteness of its "inner surface." Mr. O'Brien next deals Hanway a thrust under which he is supposed to bite the dust as his natural aliment from henceforth. "The instance which is adduced of the four temples described by Hanway, in his 'Travels into Persia,' proves nothing. It certainly corresponds with the architectural character of some of our Round Towers, but leaves us as much in the dark as to the era and use of both as if he had never made mention of any such occurrence. . . . It is well known that when temples were at all appropriated to this consecrated delusion [preservation of the sacred fire], it was within a small *crypt* or *arched vault*—over which the temple was erected—that it was retained. The Ghebres, or Parsees, the direct disciples of Zoroaster, the reputed author of this improved institution, 'build their temples,' says Richardson (*Asiatic Researches*) 'over *subterraneous fires*.'"

Here again his admission vitiates his point. If Hanway's "instance" "certainly corresponds with the architectural character of some of our Round Towers," Hanway's further contention may prove a vast deal more than "nothing," which the quotation from Richardson distinctly emphasizes. Architectural resemblance almost argues identity of use, though partial does not always mean total parallel.

"S. J." is no less virulently adverse to the fire theory, and Petrie is, of course, again his arsenal. His weapons are chiefly etymological, and are none the brighter or keener for the refurbishing. Vallancey, Miss Beau-

\* *Loc. cit.*, p. 83.

† P. 70.

fort, O'Connor, Windele ("a gentleman who ought to have known better"), and Mr. and Mrs. Hall ("although intelligent and racy writers, not Irish antiquaries"), are lunged at with questionable success. Into these niceties I have neither time nor inclination to plunge. But one of his thrusts calls for a passing comment.



ROUND TOWER, SWORDS.

"Those who hold that the Round Towers were fire temples are entitled to explain why there are two or more Round Towers in one place. . . . One Round Tower, if the Round Towers were fire temples, would have served a populous district."

This is apparently intended as a summary disposal of the whole matter. The four

(formerly five) towers of Glendalough are, of course, brandished aloft in a triumphant flourish. But is not the pæan of victory premature? The proximity of five or a dozen towers no more invalidates the fire-temple conjecture than the nearness of the three great temples in the "white spectre of Selinus rising amidst the waste" disproved five centuries B.C. a common pagan cultus therein. Besides, the retort is obvious: if "one Round Tower would have served a populous district," one belfry in Christian times would have also been amply serviceable in each locality. The cogency of this *a pari* reasoning is self-evident. O'Brien saw the force of it from another standpoint: "If they were intended as belfries, would it not be the most wasteful expenditure of time and wealth to erect two of them on almost the same spot?"

Next, were they originally designed for and actually utilized as astronomical observatories? Here again diversity of opinion ranges widely and rages furiously. O'Connor, Lanigan, and O'Brien hold that they were; Petrie and his *sequelæ* maintain they were not. O'Brien's dual view is more than speculation:

"Be it known that the Round Towers of Ireland were temples constructed by the early Indian colonists of the country in honour of that *fructifying* principle of nature, emanating, as was supposed, from the sun, under the denomination of Sol, Phœbus, Apollo, Abad, or Budh, etc.; and from the moon under the epithet of Luna, Diana, Juno, Astarte, Venus, Babia, or Butsee, etc. Astronomy was inseparably interwoven with this planetary religion, while the religion itself was characterized by enforcing almost as strict a regard to the body after death as the body was expected to pay to a Supreme Essence before its mortal dissolution."

"S. J." rebuts the astronomical contention, with no small measure of success, in three arguments: It is extremely unlikely that *valleys* would be chosen as the site of such observatories; the presence of several in close proximity argues against the theory; "where there are four window-opes in the uppermost story, these, as at Ardmore and Cashel, for example, do not always face the cardinal points."

Yet insistence upon the cardinal points is risky, for O'Brien distinctly asserts that, "with three exceptions, all have a row of apertures towards the top, just under the projecting roof, made completely after the fashion of those which Solomon had built, being windows of narrow lights. In general the number is four, and then they correspond to the cardinal points."

But O'Brien's chief hypothesis is, of course, his Phallic theory. His entire volume of 534 pages was written to support this. It is curious and startling, but it hardly, in my judgment, merits the severe epithets it has called forth. Unsavoury as the view may be, I am of opinion that the array of arguments adduced is but ill set aside by obloquy. Nor has it been without respectable adherents, such as Sir William Betham, Marcus Keane, and Father Prout. And "S. J." may triumphantly assert that one Dublin publisher refused to print his work, but another, and a London one, did so. O'Brien's book is somewhat incoherently written, but the mass of materials he has grouped in support of his view that the towers were originally Buddhist temples is not to be easily swept aside; whereas Petrie's work, though undoubtedly more methodical in its arrangement, is not more convincing in its reasoning.

But to glance, in the next place, at the alleged uses to which, in the Christian period, the towers were devoted. First, in importance and in prominence, is the belfry contention. Feebly though this appeals to me, I do not undervalue its significance, though I question much Petrie's having "incontrovertibly established" it, except as a secondary—i.e., Christian—use. Hence I am unable to subscribe to the Rev. G. R. Buick's magisterial dictum: "*We now know* that the Round Towers were belfries and keeps attached to Christian churches, and erected at various periods between the sixth and thirteenth centuries."\*

We know nothing at all of an absolutely definite nature in this connection beyond the fact that the towers were *used* as belfries by early Irish Christians. But the quotation implies certainty as to *origin*, which has not been, and never will be, reached. The

difference between use and origin makes all the difference. This attachment argument appears to me inconceivably weak. It savours of the *post hoc, ergo propter hoc*. Equally so does the detachment theory. The wish, in both cases, is father to the thought. Neither establishes identity of origin between tower and oratory or church. On the contrary, both the separation in most instances and the junction in some seem to me to point strongly to a quite possible, if not certain, difference of date of erection. Yet even this must remain pure conjecture in the absence of unequivocal historic proof. And as to the alleged structural impossibility in the matter of junction, I question much its value as a deciding factor in the controversy. In what does the physical impossibility lie? Were the two sets of buildings coeval in point of time, there was nothing structurally impossible in their junction.\* But it is precisely in their being apart that the belfry theory of origin is weakened.

*Secondarily*, but not *primarily*—i.e., *originally*—the towers were no doubt utilized as belfries. Their presence and structure were suitable for the purpose, and obviated the necessity of similar but smaller erections. But where they had not previously existed, bell-turrets and arches performe formed part of the church or chapel. I offer this view as a by-path to the *via media*, and pass on with the remark that the documentary evidence in Irish annals of the separate or conjoint existence of church and tower fails, in my opinion, to soar beyond the suggestion of a secondary use. This is the highest certitude to which it can reach, and this, of course, also affects all other implied uses in post-Patrician days.

Thus the keep theory, while in appearance more plausible, is equally restricted with the belfry contention, so far as epoch is concerned. There can be no doubt but that the towers were used in early Christian times as ecclesiastical keeps or convenient store-houses for church plate and other valuables when the clouds of danger hung low over their owners. A single testimony from the *Four Masters* is conclusive: "A.D. 948.

\* Meeting of Royal Society of Antiquaries, Belfast, August, 1892.

\* In some cases, such as at Glendalough, Cashel, Trummery, Dungiven, and Tamlaghtfinlagan, these (if any) physical difficulties were overcome.

The *cloiteach* of Slane was burnt by the Danes, full of relics and good people, with Caoinchair, Reader of Slane, and the Crozier of the Patron Saint, and a bell—the best of bells.” They were also frequently found serviceable as refuges and sanctuaries, and possibly as beacons and watch-towers. Whether they were solely or successively designed for, or devoted to, purposes of penance, either voluntary or enforced, is a conjecture which has generated much questionable heat. Dean Richardson, of Belturbet, appears to have launched the anchorite or solitary theory, which was accepted by Harris, Milner, O’Conor, O’Halloran, and King, but which O’Brien and Petrie scornfully reject. So also that of penitentiaries, which “S. J.” makes no scruple about dubbing “a very silly theory.” The well-known historian of Cork, Dr. Smith, was its first promulgator, and it also secured adherents, as any theory will, however extravagant. O’Brien’s view of it sums up the antipathy of its opponents, and is worth reproduction here: “That specimens of architecture, so costly and so elegant, should be designed for the paltry purposes of purgatorial columns or penitential heights, to which criminals should be elevated for the ablution of their enormities, while the honest citizen, virtuous and unstained, should be content to grovel amongst lowly terrestrials, ’mid the dense exhalations of forests and bogs, in a mud-wall hut, or at best a conglomeration of wattles and hurdles, is, I conceive, an outrage upon human reason too palpable to be listened to.”

My own view of the matter is that the towers were quite as possibly occasional habitats of non-gregarious hermits and prisons for the refractory as lurking-holes for robbers. These, however, do not exhaust the inventiveness of human ingenuity. In 1871 it dawned upon the Rev. Canon R. Smiddy that the towers could have been nothing more nor less than baptisteries. This idea he evolved in his *Essay on the Druids, the Ancient Churches and Round Towers of Ireland*. The notion is somewhat fanciful, and obtained but little credence. But if not baptisteries, surely mausoleums, decided Sir William Betham, Mr. Getty, and others. This theory, too, received but scant support. The mere discovery of human

remains in their vicinity is but a feeble indication that they were used as cemeteries in either pagan or Christian times. “S. J.’s” argument is of much force in this respect:

“Had the Round Towers been erected as mausoleums, they would not have escaped mention, supposing them pagan, in the *Senchas na Relec*, or ‘History of the Cemeteries,’ an ancient Irish treatise published by Petrie. Had they been Christian mausoleums, they would have been inscribed with the *Oroit*, or prayer for the departed, found upon the oldest Christian monuments discovered in this country, dating from the sixth century.”

It is useless to linger longer, interesting as the subject is, over the probable uses for which the Round Towers were originally constructed, or to which they were subsequently devoted. At best the matter is conjectural, and as such could be prolonged *ad infinitum*. Enough has been said to enable the reader to form his own judgment, and to adopt, if acceptable, my *via media*. Those who wish to pursue the topic more deeply can consult the works referred to in this paper. Let me now turn briefly to its third and concluding aspect.

### III. CONSTRUCTION.

Here we step at once into a less sultry atmosphere of inquiry. Shibboleths and party cries but faintly disturb its serenity, nor do the fumes of strife appreciably affect its balminess or dim the beauties of form and material. Canon Smiddy accounted for the form of these architectural puzzles, as also for their fabled appearance beneath the waters of Lough Neagh, in a curious manner. “Lough Neagh,” he writes,\* “often overflows its banks, as the exit for its waters is very narrow. The reed was the model of the Round Tower, and as the reeds were here often buried deep in the water, their appearance down in the lake might have suggested the idea, or image, of those tall structures called the reed-houses.”

We have here a confident yet unsupported statement, and a less confident yet ingenious conjecture. But the motives underlying historical phenomena are rarely accurately

\* *Loc. cit.*, p. 286.

gauged by what are termed the manifestations of facts. Yet, be the model of the towers what it may, those towers are themselves models of structural grace and symmetry. The regularity of diametral diminution is exquisite. Clondalkin Tower, four miles from Dublin, is a conspicuous instance of this, contracting gradually thus to the top story, at the rate of 3 inches in the first 12 feet: 7 feet 4 inches; 7 feet 1 inch; 6 feet 10 inches; 6 feet 8 inches; 6 feet 6 inches. But, of course, there is as much charming variety in the materials as in the diameter. Spawled rubble (irregular unsquared stones) and ashlar (hammer-dressed stones laid in courses) predominate on the outside, and a coating of freestone internally. Interlocking is also frequently noticeable in the basement.

These towers were, as is known, divided into stories of from three (as at Antrim) to eight (as at Fertagh), "in proportion," as "S. J." observes, "to the height of the entire structure," and "constituted chambers of about 12 feet each in elevation, and from 7 feet to nearly 9 feet diameter"; are conical in shape, and rest upon a circular base projection of one to three steps or plinths. That of Kinneeh Tower is hexagonal. The walls at the base are never less than 2 feet 6 inches thick, nor more than 5 feet, the average thickness being about 4 feet; and in outer circumference the towers vary from 38 feet (as at Taghadoe) to 66 feet (as at Monasterboice). Their height varies also from 50 feet to 150 feet. The doorways present some interesting features both in form and masonry. Usually placed in the second story, the elevation from the ground ranges from 4 feet (as at Drumbo) to 26 feet (as at Kilmacduagh). Their heights and breadths, too, differ considerably—the former from 4 feet 3 inches (as at Antrim) to 6 feet 10 inches (as at Kilmacduagh), the latter from 1 foot 7 inches (as at Armoy) to 2 feet 10 inches (as at Kilmacduagh). They often differ, further, from the material of the towers themselves. Thus the Antrim tower is of basalt, whereas the doorway is of dark porphyry; while that of Glendalough is of mica-slate and its doorway of granite, and Monasterboice is of lime-stone, with a doorway of freestone. Again, while some doorways

are semicircular, others are square-headed, capped by a heavy lintel; some are also plain and others ornamented. Furthermore, they were reached by ladders, as were also the several lofts, though to these stairs and spiral staircases not infrequently led. It only remains to be added that these narrow door-



ROUND TOWER, CLONMACNOISE.

ways, in the matter of disposition, face the points of the compass indiscriminately.

The window-opes of the various stories are peculiar in their varying shapes—square-headed, semicircular-headed, and angular-headed. Further, a compound form is noticeable in many towers: the outside may be in the second type and the interior in the

first (as at Dysart), or in the third externally, and in the first inside (as at Cashel). The *motif* of these discrepancies is not easy to seek, but, as "S. J." observes, "it has been conjectured that this compound form was adopted because the architect foresaw that the spiral staircase would cover this part of the window-ope, and be an unsightly object to a person standing outside the tower; hence he concealed it by one or other of the devices mentioned."

Then as to the roofs, they are undoubtedly conical, though some are supposed to have been dome-shaped. Conjectures as to the building of the roofs have been as varied as rife. A fairly plausible one was originated in the *Dublin Penny Journal* of 1833, to the effect that their formation was due to a frame of basket-work, covered with concrete, in which small stones were embedded with a decreasing breadth as they neared the apex, which latter (as at Devenish) culminated in stonework.

A further question remains as to the number and method of erection of the towers. Opinions are divided on both. Oddly enough, Petrie ignores the former, but a fairly common consensus of opinion places it at about seventy-six. Murray computes the number of principals at forty-five, Moore at fifty-six, and Mrs. Hall at eighty-three. Nor is the method of erection an undisputed point. "S. J." holds they were erected "from within without scaffolding," after the manner of modern tall chimneys. O'Brien is of opinion that "scaffolding raised gradually from within" was used. Both views are, of course, purely suppositional. Personally, I am inclined to the latter estimate of their construction, for scaffolding of some sort must have been indispensable.

Lastly, as to the theory that no similar buildings exist outside Ireland. It is simply ignoring facts to hold this view. Scotland possesses two—one at Abernethy, 74 feet high, and a second at Brechin, 110 feet in height. "This latter," remarks Scott, "was built in imitation of the Round Towers in Ireland, under the direction of the Irish monks, who brought Christianity into Scotland." I know of only three in England: one at Hythe, in Kent, an illustration of which appeared in the *Ulster Journal of*

*Archæology* (vol. iii., p. 27); another at Beckley, in Oxfordshire; and a third at Little Saxham. Parker's *Introduction to Gothic Architecture*, p. 83, contains an illustration of this tower. The absence of the conical roof, and the presence of elevated doorways and window-opes in these towers, together with attachment to their respective churches, form interesting points of observation. The Isle of Man has one also within the precincts of Peel Castle, about 50 feet in height and with projecting battlemented roof.

These British towers suggest the query, Were they coeval with their Irish counterparts, or imitations of a much later date? In the existing lack of testimony to the contrary, I am inclined to favour the latter theory. They were exotics, transplanted, so to speak, from the sister isle, and by no means indigenous to the soil. Their numerical inferiority established this. But here, again, as through the entire interesting question, we must be content to grope in the hazy domain of conjecture. Yet we need not follow Ruskin's characteristic reply to Mr. Gladstone when, during the former's famous visit to Hawarden in 1878, the latter having introduced the subject of the Round Towers of Ireland, he said that as it was a controverted subject he knew nothing of it! It is a subject which, though beclouded with mystery, has an unquenchable flame of interest to the antiquary burning steadily and brightly within it.

P.S.—Very gratefully I acknowledge here my indebtedness to Mr. A. Meigh, of Ash Hall, Stoke-on Trent, for his kindness in providing me with the views illustrating and embellishing this paper.

I note in the April *Antiquary* a "slight contribution" by "A. H.," to the subject of my paper. The qualifying adjective is deserved, yet the communication is suggestive. I cannot, however, accept its statements (1) that the Round Towers were "certainly defensive," if by that is meant primarily so; nor (2) that "they superseded the earth-houses of the sister island—or their own." I hold that they *antedeceded* both, or at least were co-eval with them in great part; nor (3) that their "more finished construction is evidence of later date," since the Irish pagans were

consummate architects. The detachment theory is dealt with above, and is no argument for Christian origin in all cases. I am glad, however, the paper invites discussion.



## The English Cell of a Norman Abbey.

BY I. GIBERNE SIEVEKING.

**T**he mountain cannot go to Mahomet, Mahomet, in the shape of the Metropolitan Railway, must go to the mountain—*i.e.*, the quiet little old-world village of Ruislip, hard by Uxbridge. And, realizing this fact, more perhaps this year than formerly, Mahomet *has* just gone to the mountain. I was there on the very day of his arrival, and though no pomp or Eastern ceremonial blazoned his advent (no finely-upholstered carriages to do justice to the newly-opened line), yet many prophecies were abroad, and much present change of local environment. Prophecies of "the rise and fall of many" a building: the rise of the jerry-built; the fall of the ancient in days and in associations.

The "cell" is close to the church, and is approached by a deeply-rutted path through farm buildings, and orchards standing thick with plums. Beside the path, only further along it, are deep-roofed barns; the inevitable fishpond, where fast-day fish awaited their turn of fate, when their devoted heads should lie at rest, in well-cooked ease, beside the monks' plates at breakfast or supper-time.

Only a family of dabchicks were sporting on it now; their little black persons strutting about—one may use the word even when it has to do with water!—in sharp contrast against the soft green of the reeds and flags, and the more delicately-suggested tint of the water itself.

Round the house is the old fosse, its colour the delicious eau de nil green of the fogged negative; the trees throwing long, deep shadows across it.

The manor house itself, which in all ordnance surveys is marked as the site of the religious house, in all probability that

of which Richard de Flammavil was prior in 1259, is at the end of the farm buildings; a long, low-gabled house, looking across a wide stretch of woods and meadows. The present proprietor told me that there was no date to be found anywhere in the house, but that, during some digging operations, flints and some sort of paving-stone had been discovered by the workmen beneath the soil.

As far as one can make out, then, this was the cell to the Abbey of Bec Harlewin in Normandy, mentioned in old records. It is described thus in Domesday: "Ernulfus de Hefding holds the Manor of Rislepe, which is taxed at 30 hides. The land is twenty carucates. . . . There are eight cottars, and four slaves. There is pasture for the cattle of the Manor, and a park for the beasts of the forest. . . . Pannage for 1,500 hogs and twenty pence rent. The total value is £20 per annum. . . . In King Edward the Confessor's time £30. It was then the property of Wlward Wit, the King's Thane, who might dispose of it to whom he pleased. . . ."

Lysons mentions that "King Henry VI. gave the Manor of Riselip, with a place called Northouse or Northwood" (which is about six miles distant from Riselip), "to John Somerset for life, and soon afterwards (in 1442) granted it after his death to the University of Cambridge. In the ancient valors the rectory of Riselip is taxed at twenty-five marks; in 1548 it was valued at £18; in 1650, at £300. . . . In 1548 there were 480 houslyng\* people in the parish."

The monks who lived in this "cell" were eventually removed, and "the house," according to an old history, "became parcel of the priory of Okeburn in Wiltshire."

The name appears to have been spelt variously in old times, for one meets with it under these different spellings: Riselepe, Rouslep, Rouslype, Ruyslyp, Ruslip, and Ryslep.

A few yards away is the old almshouse, which stands in the churchyard facing the church. On the right of it is a row of

\* Derivative either from M.E. "hous" (signifying "householder"), or from M.E. "housel," the Eucharist, and signifying "communicants."

picturesque black-timbered cottages, one of which is the back of the old inn. Here, in this sheltered square, seems the very embodiment of peace—the very spirit of rest; where, after battling with the “waves of this troublesome world,” those whom a kind fate had guided to this haven could, for a while, “take their ease” at God’s hostel, before setting out finally for the unaccompanied journey across the unknown seas. A cluster of honeysuckle and a row of gorgeous lilies laid their tribute of fragrance upon the air that only the softest ripple of a breeze shook lightly now and again.

There are three old charities connected with the place: one instituted in 1697 by Jeremiah Bright, who gave “2s. per week to be distributed in bread among the poor inhabitants of the parish, not receiving alms.” (I noticed on the church door an intimation that this charity had been distributed at Christmas-time.) Another was inaugurated by Richard Coggs “by deed bearing date 1717”; he gave “two closes of meadow to the parish, directing that the rent should be distributed among the poor inhabitants not receiving alms. The third charity was Lady Franklin’s, and was recorded thus in her will: “the interest of £100, (£4 per ann.) is given for clothing poor widows at Christmas.”

In the church is a curious old brass, with this inscription:

This marble supporteth the Pious memory of Mary, second daughter of Mr. Richard, living of this parish, wife of Abraham Keend, Citizen and Coachmaker of London, who departed this life September 5th, 1696, in the 19th year of her Age.

The church is full of archæological interest, from the mural paintings over the arches in the nave, which sorely need careful restoration, to the old clamped chests, and, presumably, old altar, which stands in the organ-chamber.

This organ-chamber, by the way, is very evidently the side chapel dedicated to Our Lady, and one rather dislikes seeing it put to its present use, as it is well worth restoring.

On the outside of the porch is a niche filled with the sculptural representation of the best-known scene in the life of St. Martin—the halving of his coat for the beggar. In the belfry is a beautiful piece of old oak, with three shelves, and under them the

words (referring to one of the local charities): “The Gift of Jeremiah Bright of London, being 2s. worth of Bread to be distributed by y<sup>e</sup> Minist<sup>r</sup>s and Church Wardens to the Poor every Sunday FOR EVER. Anno. Dom. 1697.” Out of the belfrey an ancient, nail-studded door leads, presumably, up to the old parvise, for one small window of it is visible in the tower, from outside the porch.

Round about the village the meadows were white with marguerites, as the hedges with wild roses. The petals of the latter lay thick on the paths, scattered everywhere in profusion. And as for the scents—the air was full of them; of those that were but a delicate, elusive suggestion; of those that brought a flood of memories fluttering down from the dusty shelves of the mind; of those that were swift, sudden reminders of some forgotten hour in a long-dead past. There is no more immediate appeal from the past to the present than through the medium of the sense of smell. In a moment, across the fields of memory, travel the long-vanished presences of other days. They may be conveyed to us from summer field or garden; they may float suddenly across a noisy, crowded London street from cart or market; but wherever they reach us there rises swiftly in the mind the poignant memory of some long-vanished hour when other worlds were ours than those in which we find ourselves to-day; that time when the wheels of life had not yet begun to drive heavily. The sense of smell is the only possession which remains with us, always as fresh, always as unspoilt, always as keen, as when “all the world was young” to our outlook.



### The Antiquary's Note-Book.

#### “AMONG THE GREEK ISLANDS.”



WE take the two following extracts from a very readable paper, entitled “Among the Greek Islands,” and describing some of the excursions in connection with the recent Archæological Congress at Athens, which appeared in the *Scotsman* of June 2:

"Apart from the social interest of the excursions, their value from the archaeological point of view can hardly be overestimated. It would have been quite impossible for a private party, using the ordinary means of travel, to have visited so many sites in so short a space of time. Olympia, Delphi, Mycenæ, Tiryns, Epidaurus, which, with other places on or close beside the mainland, were visited on the first of the two excursions, are, of course, easily accessible to the ordinary tourist; but Melos, Delos, Cos, Cnidus, Theras, old Samos, with all Cretan sites save Cnossos, lie out of the beaten track; and a visit even to Candia Didymæ, by Miletus, Pergamon, or Troy, involves some outlay in time and money. The advantage of having small steamers that would go anywhere where needed, and land a party in their own boats on any desired point of a rock-bound coast, is obvious, and from this the members of the expedition reaped the fullest benefit. An unpremeditated descent of this kind on the side of the ancient Cnidus was one of the features of the trip. The steamer approaches a bare, rocky headland, descending in a serrated crest from a height of about 2,000 feet to the sea, where a flat spit of land connects it with a craggy peninsula, once probably an island, the curving coast of which forms natural sheltered anchorages. The site is, at the first appearance, utterly deserted, though cattle and goats are seen on a nearer view to be feeding freely on the slopes. As we draw closer to the shore, masses of what seemed at first to be crags resolve themselves into vast piles of Greek polygonal masonry, and the mountain-side is seen to be laid out in successive terraces, supported here and there by retaining walls of large squared blocks. A depression in the hillside resolves itself into the hollow auditorium of an ancient theatre. The entrance to the land-locked harbour between the mainland and the former island is seen to be guarded by semicircular towers above great quay-walls of stone. A line, which cuts the apparently almost vertical side of the mountain from the sea-beach to the topmost crest, now reveals itself as the track of the massive city wall, built of polygonal blocks, which, when it has ascended to the crest,

follows its jagged ridge down to the shore just on the further side of the harbour. The whole site, now absolutely bare of trees, and so steep as to seem almost unclimbable, appears a strange one for a civilized and wealthy city, yet it is only a type of many sites of the kind, such as old Samos, Ephesus, and Pergamon, where ground for houses and public buildings has been gained by costly works of terracing, and where the daily intercourse of the citizens must have involved an immense amount of going up and down-stairs. We land and find the place occupied by a few herdsmen only, who bring round for sale their coins and broken terracottas. There are indications of the older excavations of the time of Sir Charles Newton and Sir Robert Murdoch Smith, but otherwise the place is unviolated, and is profoundly impressive. Here, somewhere on this deserted hillside, stood that little shrine, open to the front and back, and enclosed in a pleasant plantation of fruit-trees and myrtle, within which stood the Cnidian Aphrodite of Praxiteles, to see which strangers came to the place from far and near. These terraces carried temples and porticoes, the clear-cut rectangles of which contrasted with the broken lines of the rocks, and the rounded masses of the plane-trees and cypresses which the Pseudo-Lucian tells us once clothed the now gaunt and naked crags. How the marble columns and pediments must have sparkled from afar across the sea! What life about the two harbours, where the merchant-ships were coming and going, and the war-galleys lay at anchor! As the sun goes down in amber light behind the indented peaks of the island of Cos, and the violet shades of evening begin to veil the heights, the travellers turn regretfully from a scene that has touched the poetic sense more than any which they have visited."

"The Cretan explorations have brought to light nothing but old work of the earliest and most interesting kind. The expedition visited five separate sites, where excavations have revealed not only the remains of great palaces as at Cnossos and Phæstos, but prehistoric towns, with their narrow, paved streets, their small, closely-packed houses, their flights of steps, their suburban burying-

places. One such town has been excavated at Gournia in Eastern Crete by an American lady, Miss Boyd, who received the party and conducted them over the carefully-explored site. Miss Boyd has made herself popular in the best sense among the people, and the whole undertaking has been carried out in the most exemplary fashion.

"With regard to the civilization represented by these so-called Mycenæan remains, we are still in the dark. A fact, most conspicuous at Phæstos, in Crete, but one of which there is evidence elsewhere also, is the existence of two distinct strata of monumental structures on the sites, representing two distinct types of palace. One type, which is to all appearance the earlier, is represented centrally at Mr. Arthur Evans's diggings at Cnossos, and shows us a number of comparatively small apartments grouped, with some attention to arrangement, about large open courts. The other type is best exhibited at Tiryns, in the Peloponnesus, and here we have a plan which seems to correspond with the descriptions in Homer, presenting us with one large hall opening by ample porches into a court flanked by colonnades; all the other rooms being of quite a subordinate order. At Phæstos the latter type, the Homeric palace, has been superinduced on an earlier house of the Cnossian type, and there is some evidence that the same was the case elsewhere. Dr. Dörpfeld calls the earlier type 'Carian,' and the later, or Homeric, type, 'Achæan'; but we know too little about the Carians for this distinction to help us. One thing is clear, that the builders of both kinds of palace were remarkably artistic people, and it is evident, too, that they had similar artistic tastes and social customs, for the well-known fresco of the bull from the 'Achæan' palace at Tiryns is closely paralleled by the bull frescoes on the walls at 'Carian' Cnossus. The 'finds' from all the Cretan sites are collected now in a large room and gallery of the museum at Candia, and the exhibition is perhaps still more attractive than the Mycenæan room in the Central Museum at Athens. The decorative instinct, the love of Nature, the exquisite precision of workmanship, of which there is evidence at Candia, make the collection one of the most fascinating interest. If

the work be Greek, it is curiously unlike the genuine early Greek art of the historical period, from about B.C. 600 onward, in which there is far less spontaneity of artistic expression, and less of the genial naturalism which delight us in Cnossian frescoes and Mycenæan painted pottery. It is clear that the future must hold in store for us many fresh discoveries, before the problem of pre-Homeric civilization in Ægean lands is satisfactorily solved."



### At the Sign of the Owl.



SO many hard things have been said about the materials used in modern book and newspaper making—the paper which will rot or crumble to dust in a generation or two, and the ink which will fade with equal rapidity—that it is comforting to find that there will be exceptions. In the recently issued second volume of his great bibliographical work, *The Term Catalogues*, 1668-1709, Professor Arber, announcing a change of printers, says: "The new types are all of the same series, and are certainly among the most beautiful founts to be found anywhere in the world. The new paper has been made under the advice, and subject to constant tests, of most eminent London paper experts and chemical analysts, and will last till the Day of Doom. The new ink will keep its intense blackness as long as the paper will last."

Our earlier inks seem, as a rule, to have been superior to those of a later date. Anglo-Saxon MSS. are still brilliantly legible. The writing in rolls and records dating from the fifth to the fourteenth centuries is still in excellent preservation, while not a little of the writing in similar documents of the latter part of the fifteenth century and the succeeding years is scarcely legible.

Some of the old receipts for ink-making contain ingredients which strike one as

curious. John de Beauchesne, in his *Writing Book* of 1602, gives a metrical formula which begins with a quart of wine, brand unspecified. Another receipt of 1654 starts with a pint of rain-water, while one of about the same date, which occurs in the Lansdowne MSS., begins convivially with three pints of "strong worte eyther of ale or beare."

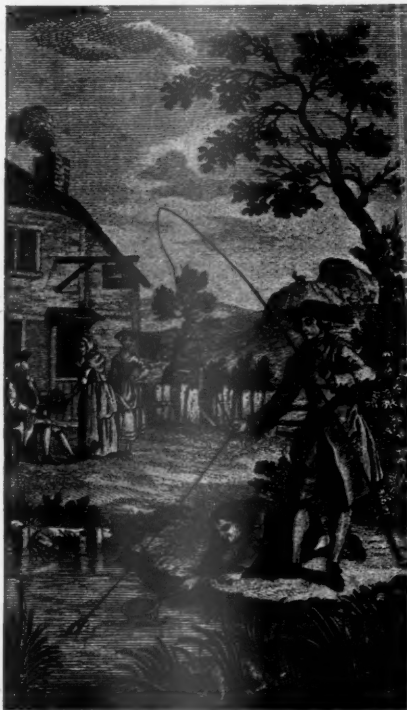
The *Sunday at Home* for June contains an excellent facsimile of John Knox's famous letter to Queen Elizabeth, dated July 20, 1559, defending himself and his *First Blast of the Trumpet against the Monstrous Regiment of Women* against Her Majesty's displeasure. It is very doubtful whether the Queen ever saw the letter, which had to pass first through Secretary Cecil's hands.

In the autumn Messrs. James MacLehose and Sons will publish, uniform with their fine editions of Hakluyt and Purchas, *The History of Japan, giving an Account of the Ancient State and Government of the Empire*, by Engelbert Kaempfer, who was physician to the Dutch Embassy to Japan in 1698. The work contains an account of the doctor's travels in Japan, and treats elaborately of the manners and customs and religion of the people, and of the natural history of the country. The book has not been reprinted as a whole since its original issue in 1727.

We are promised an edition of the *Memoirs of Lady Fanshawe*, based on the hitherto inaccessible original manuscript, in the possession of the family. The present owner, a direct descendant of Lady Fanshawe herself, has authorized this edition, the text of which differs throughout from that published by Sir Harry Nicolas. It will have an introduction by Mr. J. W. Mackail, and will be published by the De La More Press.

Among the various book catalogues which have reached me recently, that of Mr. Albert Sutton, of Bridge Street, Manchester, deserves special notice. It is entitled *An Old Time Library* and catalogues a collection of sixteenth, seventeenth, and eighteenth century books in exceptionally fine condition, for they are only now passing for the first time out of the possession of the Shropshire family

which collected them at the time of publication. An attractive feature of the catalogue is the number of reproductions of title-pages and frontispieces which it contains. By the courtesy of Mr. Sutton we are able to give below the quaint frontispiece to R. Brookes's *The Art of Angling*, 1765. The engraved title-pages of Burton's *Anatomy of Melancholy*,



FRONTISPIECE TO "THE ART OF ANGLING," 1765,  
BY R. BROOKES.

Oxford, 1628, and Quarles's *Divine Poems*, 1664, are among the other illustrations of this interesting catalogue.

Professor Skeat, in his lately published version in modern English of the *Vision of Piers the Plowman*, gives the following admirable summary of the poem: "We are sharply reminded," he says, "as with the lash of a satirist's whip, that the same old abuses, such as shirking of honest work, oppression of the

poor by unscrupulous men of property, back-biting and slander, slothfulness and drinking, cheating by tradesmen, cunning forms of bribery, shameless begging by men who pretend to be maimed, bare-faced robbery by violence, the wearing of finery by females who cannot afford it, the spoiling of our children by weak indulgence, the neglect by some preachers of their own advice, innumerable forms of trickery and falsehood, the sins of pride, luxury, envy, anger, avarice, gluttony, and sloth—with many other like frailties of human nature—are quite as common at the present day as they were when the dreamer noted them. Everywhere the writer is severely honest, a lover of truth and a hater of shams, and enlists our sympathies even when, in a burst of unpractical enthusiasm, he advocates ideal reforms such as no man is ever likely to see. He abounds, moreover, in allegorical descriptions and personifications; for him, Holy Church is a beautiful lady, and Meed (*i.e.*, Bribery), a woman in gorgeous apparel; Reason and Conscience speak their minds, and give advice to the king; the fifth commandment is represented by a ford over a river, the tenth by a croft, and the ninth by a 'barrow' or burial-mound. Now and then we are reminded of Bunyan's *Pilgrim's Progress*, especially when we come upon such names as Suffer-till-I-see-my-time, or Warin Wisdom and his comrade Witty. That the Puritans were not the first to invent long names expressive of goodness is made manifest when Langland tells us of Tom-true-tongue-tell-me-no-foles-nor-lying-stories-to-laugh-at-for-I-loved-them-never. But the truth is that no mere description can convey much of the spirit of this remarkable work; it must be read, and read more than once, if it is to be understood. I will merely add here my conviction that much good may be learnt from it by anyone who is of a docile temperament, and is not averse from instruction in truth. And it is proper to say that, whilst the author is ever craving for the reforms of abuses, he frequently shows a conservative spirit in an unexpected manner."

The issue for May of that lively little Bathonian mid-monthly, *The Beacon*, contained one of the many interesting papers Mr. J. F. Meehan, the well-known bookseller,

has written on "Famous Buildings of Bath and District." The title allows a certain latitude, for Mr. Meehan this time treats of "Dunster Castle and its Associations," and Dunster, the charming old Somerset town, is seventy miles by rail from Bath. The paper was illustrated by a good reproduction of Buck's eighteenth-century print of the castle.

There has been published privately, at the charges of Mr. Septimus Vaughan Morgan, and edited by Mr. William Lemprière, an old manuscript account by John Howe of the establishment of the three Royal Hospitals of Christ, Bridewell, and St. Thomas. This is one of the most interesting among the ancient archives of Christ's Hospital. John Howe, the writer, was assistant to Richard Grafton, the first Treasurer of Christ's Hospital. The MS. is bound in white vellum, and the ink is black and clear. It was known a century after it was written—that is, 1582—but was subsequently forgotten, and rediscovered in 1888 while search was being made for evidence in support of the hospitals' case before the Judicial Committee of the Privy Council.

At the annual meeting of the members of the London Library on June 22 a very satisfactory report was presented. The Library has made good progress during the past year; the general affairs of the society continue in a prosperous condition. I am particularly glad to note that the much-desired Subject Catalogue has been started in earnest, and that work upon it is to be continued without interruption. The committee has decided to set aside £500 a year for this work, which is expected to occupy about five years. The splendid new catalogue of this great Library, which was issued in 1903, was a masterpiece of cataloguing, and reflected the greatest credit on Dr. Hagberg Wright and his staff. I have no doubt that the new Subject Catalogue, when completed, will be a very valuable contribution to bibliography, and an equally creditable piece of work.

Two volumes which present the record of a journey through the Jordan valley, and hence southward to the almost unknown

region of Petra, are appearing with Messrs. Putnam. They are by Dr. Libbey, who holds the chair of Physical Geography at Princeton University, and Dr. Hoskins, who has been a missionary in Syria for a number of years, and is familiar with the language and the people. The work is addressed to those interested in travel in little-known paths, as well as to archæologists.

A copy of the extremely rare first edition of Shakespeare's *King Richard III.*, the quarto of 1597, has turned up quite casually in a country house at Great Missenden, Buckinghamshire. The volume had been lying on a shelf for years without anyone apparently having an idea of its existence. It was sent to Sotheby's, and that firm at once offered £800 for it. The owner, however—a lady—has declined the offer. It is a good many years since a copy appeared in the auction-room—there are very few copies known to be in existence—so it would be hard to say what the market price now might be.

The discovery, of course, suggests the reflection how many other rare and valuable books and papers may be stowed away in country houses, the occupants of which are quite ignorant of the wealth (literary and monetary) lying unrecognised beneath their roofs. It is not long since a first folio Shakespeare was found by chance in an attic at Stratford-on-Avon, and anecdotes of treasure-trove of this kind abound.

Dr. Copinger will shortly issue, through Mr. Fisher Unwin, a work entitled *The Manors of Suffolk*. While collecting particulars of manuscript and other records of Suffolk, with the object of preparing a history, he came across much information relating to the manors and their records. Hence this book, which the author has sought to render as popular as possible consistent with historical accuracy and permanent value. It will have illustrations.

BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### SALES.

MESSRS. CHESTERTON AND SONS, of Sloane Street, Kensington, and Cheapside, sold last week at 35, Beaufort Gardens, antique and other furniture, ornamental items, etc. The following lots may be mentioned: A Sheraton satinwood and inlaid semi-circular commode, fitted two cupboards and four drawers, with brass ring handles and pateras (3 feet 9 inches wide), £70; a 4-foot kingwood and tulipwood Louis XV. table, with chased ormolu mounts and brass borders, fitted three drawers, top lined velvet, £40; an antique mirror in three divisions in carved gilt frame surmounted by basket of flowers (extreme width of frame 61 inches), £21 10s.; a shaped front kingwood and tulipwood commode in the style of Louis XV., with richly-chased ormolu mounts and gray marble top, fitted two deep drawers (4 feet wide), £40; and a 3 feet 8 inches oval writing-table of kingwood and tulipwood, with rich ormolu mounts and brass borders, fitted drawer, top lined flowered damask, £20.—*Times*, May 23.

One of the finest and most valuable collections of Early English silver plate came up for sale yesterday at Christie's, whose well-known rooms were crowded to excess. From the commencement prices ruled extraordinarily high, and some of the rarest pieces from the Huth collection included a Queen Anne bowl of tazza shape, by R. Greene, 1708, at 225s. per ounce, £95 1s. 3d. (Mallett, of Bath); a Charles I. small plain goblet, by J. Buckle, 1634, at 740s. per ounce, £168 7s. (Mallett, of Bath); a William and Mary large plain tankard and cover, by G. Garthorne, 1692, presented by Queen Mary to Simon Janzen for having safely conveyed the King to the Hague in 1691, £2,050 (Crichton); a William and Mary large standing cup and cover, 1692, surmounted by a figure of Fortune, £3,300 (Noble); an Elizabethan tankard and cover, 1573, similar to the one in the Ashmolean Museum, Oxford, £1,700 (Crichton); a James I. tankard and cover, entirely gilt, 1604, beautifully repoussé and chased, £1,020 (Crichton); a James I. rose-water ewer and dish, 1607, of somewhat similar design as that belonging to the King at Windsor Castle, £4,050 (Crichton); an Elizabethan brown stoneware flagon, with silver-gilt mounts, £300; an Elizabethan tigerware flagon, £380 (Crichton); another Elizabethan brown stoneware flagon, 1577, £660 (Heigham); an octagonal salt-cellar, entirely gilt, German, early seventeenth century, £210 (Harding); and a silver-gilt spoon, £14 10s. (Mallett, of Bath).

Two James I. standing-cups and covers, entirely gilt, and dated 1604 and 1619, were secured by Mr. Letts for £1,600 and £1,350 respectively. These cups were the property of Lord Montagu of Beaulieu, and formerly belonged to Elizabeth, Duchess of Buccleuch and Queensberry. The same collection also comprised a large flagon and cover, entirely gilt, probably by Johann Heinrich Muller, of Zurich, circa 1650, and the companion flagon and cover. Mr.

Harding became the owner at £200 and £220 respectively. Five hundred guineas was the first bid for a biberon, carved of rock crystal, mounted with enamelled gold, and the property of John Gabbitas. The vessel is of Italian work of the middle of the sixteenth century, and fell to Mr. Charles Wertheimer's bid of 15,500 guineas, the under competitor being Mr. J. Duveen. Among other rare pieces, including the property of Mr. A. C. May, of Avon House, Stoke Bishop, near Bristol, were a James I. standing salt-cellar, £680 (Spink); Charles II. porringer and cover, at 310s. per ounce (Garrard); Charles II. circular bowl, at 360s. per ounce (Garrard); Charles II. oval box and cover, at 310s. per ounce (Crichton); another Charles II. porringer and cover, at 340s. per ounce (Heigham); Charles II. tankard and flat cover, at 250s. per ounce (Garrard); and another of similar form, at 320s. per ounce (Garrard). The day's sale realized the handsome total of £42,922.—*Globe*, May 27.

Messrs. Sotheby, Wilkinson, and Hodge sold the following books out of a Shakespearean collection, 25th to 27th ult. Beaumont and Fletcher's Tragedies, with *The Wild Goose Chase*, first editions, 1647-52, £50; Burton's *Anatomy of Melancholy*, first edition, 1621, £50; Butler's *Hudibras*, first editions of the three parts complete, 1663-78, £48; John Chalkhill's *Alcilia*, 3 parts, 1613, £68; Chaucer, 1561, £42; Coryat's *Crudities*, first edition, 1611, £45; Gascoigne's *Works*, 1587, £42; Habington's *Castara*, first edition, 1634, £33; Dr. John Hall, *On English Bodies*, 1657, £30; Herrick's *Hesperides*, etc., 1648, £55; Higden's *Polychronicon* in English, W. de Worde, 1495, £65; Holinshed's *Chronicles*, 1577, £50; Johnson's *Seven Champions of Christendom*, first edition, 1596, £40; Ben Jonson's *Works*, 1616-1640, £42; Marlowe and Chapman's *Hero and Leander*, unrecorded edition, 1622, £30; Marston's *Tragedies and Comedies*, 1633, £30; T. Middleton, *The Blacke Booke*, 1604, £30; Montaigne's *Essays* by Florio, 1603, £60; Painter's *Palace of Pleasure*, 2 vols., £100; North's *Plutarch*, 1579, £50; Purchas's *Pilgrims*, 5 vols., 1625, £68; Rabelais, by Urquhart and Motteux, 1653-1694, £30; Ravenscroft's *Mesurable Musick*, 1614, £60; Barnabe Rich, *Faultes, Faults, and Nothing Else but Faults*, 1606, £40; Rowlands's *A New Yeare's Gift*, 1582, £42; Shakespeare, *Second Folio*, large copy, 1632, £225; *Third Folio*, fine copy, 1664, £500; *Fourth Folio*, fine copy, 1685, £130; *Romeo and Juliet*, 1637, £120; *Othello*, 1630, (6 ll. in facsimile), £90; Spenser's *Complaints*, 1591, £60; *Faerie Queene*, first edition, 1590-1596, £160; another copy, finer, £220; Whitney's *Choice of Emblems*, 1586, £30. The three days' sale (761 lots) realized over £6,500.—*Athenaeum*, June 3.

Messrs. Sotheby, Wilkinson, and Hodge sold in their sale of the 1st to 3rd inst. the following rare and valuable books and MSS.: Two Miniature Paintings of the Nativity and Crucifixion, attributed to Simon Bening, early sixteenth century, £605; *Horæ*, on vellum, Anglo-French, fifteen miniatures, Sæc. XV., £100; *The Countesse of Pembroke's Tragedie* of

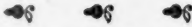
Antonie, 1595, and *Discourse of Death*, 1600, £560. Books from the library of Napoleon I. at St. Helena (twenty-nine), £130; Roger Williams on the Language of America, 1643, £50; Blake's *Book of Thel*, original issue, £67; *Visions of the Daughters of Albion*, original edition, 1793, £105; *Marriage of Heaven and Hell*, original edition, £150; *Psalterium Davidis*, Anglo-Celtic MS., Sæc. XIII., £341; Scott's *Memoranda of Agreement* as to Copyright of Waverley, etc., £89; *Horæ*, on vellum, Dutch illuminated MS., fifteenth century (1489), twenty-two miniatures, £164; two large illuminated miniatures of the French School, attributed to Jean Bourdichon (12 inches square), £142; Thackeray's *Lectures on the English Humourists* (Congreve and Addison), £115; Rolle's *The Pricke of Conscience*, MS., fourteenth century, £50; *Biblia Sacra Vulgata*, MS., Anglo-French, illuminated, Sæc. XIV., £200; *Misale, Festivitates Sanctorum*, illuminated Anglo-French MS., Sæc. XIV., £510.—*Athenaeum*, June 10.

#### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE new part of the *Transactions of the Glasgow Archaeological Society* (vol. v., part i.) contains a variety of readable papers. Mr. C. E. Whitelaw has a brief but very interesting contribution, with some good plates, on "The Origin and Development of the Highland Dirk," in which he argues for so late a date as the close of the sixteenth century as that of the development of the dirk as a characteristic Highland weapon. The existence of Celtic ornament on weapons of the seventeenth and eighteenth centuries Mr. Whitelaw regards as a revival rather than a survival. Mr. John Bruce's illustrated account of his investigation of the Langbank pile-dwelling, under the supervision of a committee of the society, and the report of that committee will be read with much interest by all who have watched the controversy regarding the Dumbuck "crannog," though they do not throw much light on disputed points. Mr. R. Brydall contributes two papers, one on "Inscribed Mottoes, etc., on Arms and Armour," and the other, illustrated, on certain "Incised and Sculptured Stones in Argyllshire." The Hon. John Abercromby has a few suggestive pages relative to the difficult problem of "Arranging British Bronze-Age Ceramic in Chronological Order"—a problem with which he has dealt more fully elsewhere. A somewhat neglected subject is well treated by Mr. John Edwards in "The Order of Sempringham, and its Connection with the West of Scotland." Among the other contents are "The Quakers of Glasgow and their Burial-Grounds," with the customary painful record of persecution, by Mr. C. Taylor; "Carluith Castle," with several illustrations, by Mr. J. S. Fleming; and "Some Notices of Old Glasgow," by Dr. J. O. Mitchell.

The *Transactions of the Hawick Archaeological Society* for 1904 are in double columns of rather small print, but show commendable activity on the part of this small but long-established society. The papers deal with a great variety of topics, mostly of local interest. They include an inquiry into the origin of "Jeddart

Justice," which had its English counterpart in "Halifax Law"; reminiscences of the old coaching days; articles on "The Roman Camp at Raeburnsfoot, Eskdalemuir"; "The Wigton Martyrs"; "The Lighting of the Beacons"; "Some Traces of the Roman Occupation on the Teviot and the Borthwick"; "Kirk-Session Records of Coldingham"; "Douglas, Percy, and the Cavers Ensign," and sundry other topics. We congratulate the society on its vigour and varied activity.

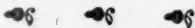


The issue of the *Journal of the Cork Historical and Archaeological Society* for January-March, 1905, is a very creditable production. The numerous photographic illustrations to the article on "Kinsale," by Mr. F. O'Sullivan, are unusually good. Mr. McC. Dix sends one of his valuable bibliographical articles on books printed at Cork in the seventeenth and eighteenth centuries; and there are readable articles on various places of interest in southern Ireland, besides notes, reviews, etc. We appreciate the kindly reference to the *Antiquary* and its recent articles on Irish subjects.



#### PROCEEDINGS OF ARCHAEOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*May 11.*—Lord Avebury, President, in the chair.—The President announced that he had appointed Lord Dillon to be a Vice-President.—Sir John Evans exhibited a small salt-cellar of Lambeth ware, bearing the arms of the Company of Parish Clerks and the date 1644. This date, he showed, coincided with the sale of all the Company's silver plate, and it is conjectured that the salt exhibited was one of a number of cheap examples made to replace the metal salts.—Mr. A. Hartshorne read some notes on the lately discovered figure of Richard, Lord Grey of Ruthin, from the brass of Sir Hugh Hastings at Elsing, Norfolk. The figure itself was also exhibited, through the kindness of the Fitzwilliam Museum Syndicate.—Mr. Mill Stephenson read some notes on palimpsest brasses, with reference to a number of examples lately discovered.—*Athenaeum*, May 20.



SOCIETY OF ANTIQUARIES.—*May 18.*—Mr. C. H. Read in the chair.—Mr. Cyril Davenport read some notes on enamelled bookbindings, illustrated by coloured lantern-slides.—Mr. A. T. Martin communicated an account of excavations on the Roman town at Caerwent in 1904.

*May 25.*—Sir E. M. Thompson, Vice-President, in the chair.—Mr. E. A. Webb read a paper on "The Augustinian Priory of St. Bartholomew, West Smithfield." In the course of the paper an unpublished Bull of Pope Celestinus, A.D. 1191, was quoted in confirmation of the statement by Fitz-Stephen that Smithfield, a portion of which was granted by the King to Rahere for his church and hospital of St. Bartholomew, was not only the King's market, but, more especially, also a horse market. An interesting agreement of 1210-1212 was also

referred to, made by Fitzailwin, the first Mayor of London, with the Prior of St. Bartholomew's and the Master of the Hospital, during the great interdict in the reign of King John, whereby the citizens were allowed to fence off a portion of the east side of the hospital ground to form a burying-place for use until interment in consecrated ground should be once more allowed. By this document it appears that the brethren and poor of the hospital were exempt from the interdict. The complete history of the disputes between the priory and the hospital as regards the election of master and other matters has been traced. In this connection ordinances were issued by no fewer than four Bishops of London (viz., Richard de Ely in 1197, Eustace de Fauconbridge in 1224, Simon of Sudbury in 1373, and Richard de Clifford in 1420) and by as many Popes (viz., Lucius III. in 1182, Celestinus III. in 1191, Honorius III. in 1216, and Martin V. in 1425). The building of the priory church, commenced by Rahere in 1123, went on continuously until the latter part of the thirteenth century. Alterations began about 1336 with a new Lady Chapel; this was followed, about sixty years later, by the building of Bishop Walden's chantry chapel on the north side of the choir; and ten years later the great restoration commenced, which Stow calls the rebuilding of 1410. The recently published grant of indulgences by Pope Alexander V. in 1409 to all who offered alms for this restoration gives a graphic account of the state of the monastery at that time—its buildings in great part destroyed or ruined by age, its income reduced, the calls on its hospitality ever increasing, and a heavy debt caused by the rebuilding, by the prior, John Watford, of the cloister, bell-tower, high altar, and chapter-house. Three bays of the east cloister have recently been recovered by the present Restoration Committee, and they show the Perpendicular work of this rebuilding in conjunction with the earlier Norman work. By a piece of good fortune the original cloister doors have been found, and rehung in the archway leading from the church into the cloister. Lord Rich, who acquired the monastery at the Dissolution, regranted, among other parts of the church, the cloister to Queen Mary, who put in the Dominicans, and traces of this occupation have been found in the cloister. This grant by Rich gives a very exact description, not only of the cloister, but also of the frater and the position of the library above at the north end, adjoining the dormitories. In some early Chancery proceedings in 1596, a description has been found of the thirteenth-century arch which leads from the church into Smithfield, and by this it would seem that it was originally a gateway with rooms over it, as now, and led into the precincts of the priory, and not directly into the church. By the particulars for sale of the priory to Rich in the Record Office, and by the aid of a rental of Sir Henry Rich, made in 1616, also in the Record Office, a map has been drawn showing the situation of many of the monastic buildings, and by whom they were occupied in the early seventeenth century. Lord Abergavenny was living in the "dortor," now the City Union offices; Sir Thomas Neale in a portion of the frater; Sir Percival Hart was in the Lady Chapel, with the crypt for a cellar, and the

north triforium for "a chapel chamber . . . opening into the church within a reasonable distance of the pulpit"; subsequently the chapel chamber became the parochial schools, and the Lady Chapel a fringe-maker's shop. Arthur Jarvis, a Clerk of the Pipe, occupied the prior's house, with the chapter-house in the rear. The office of the Pipe was kept in one of the rooms. Later on, in 1636-1640, this house was occupied by the Earl of Middlesex, and, after that, as a Nonconformist meeting-house, with a Nonconformist school on the first floor, which extended over the south triforium of the church, and many celebrated Nonconformist divines used the chapter-house as a place of worship. It was, with the schools, destroyed by the fire of 1830. The street names of 1616 are also shown on the map; all are different from the present names, excepting Cloth Fair. Each side of the streets had different names. The leases of the houses in Cloth Fair had a clause reserving the shop on St. Bartholomew's Day, three days before, and three days after, to be let by Lord Holland as a booth in Bartholomew Fair. The position of the parish chapel in the monastery and the origin of the present parochial bells were fully described.—Mr. F. T. Elworthy read a paper on the "Mano Pantea," or so-called "Votive Hand," and exhibited two typical specimens, recently found in excavations at Tusculum and Gaeta, which he believes to be the only ones at present in a private collection, though many are to be seen in the British Museum and other European museums.—*Athenæum*, June 10.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on June 7, Mr. E. W. Brabrook, C.B., presiding, Miss Josephine Knowles read a paper on "Symbolism in Norman Sculpture at Quenington, Gloucestershire"—i.e., in the tympanum over the north door of the church. The subject, "The Harrowing of Hell," was unique, or nearly so, in such a situation. The Saviour was represented as vanquishing the Prince of Darkness by the power of the Cross, and liberating three souls from the lower regions. There was a figure of the sun in the right-hand upper corner, the only one known in England, and this, Miss Knowles suggested, represented the First Person of the Trinity, to whom was reserved the lozenge carving, which in this case was beautifully and strongly marked. Many authorities regarded the first figure of the three as Adam, but Miss Knowles preferred to regard them all as nameless saints. Attention was called to the peculiar way in which the Prince of Darkness was bound, the limbs being crossed, and confined at the extremities by rings. Mr. C. E. Keyser, the author of *Norman Tympana*, then referred to the story of the "Harrowing of Hell," in the apocryphal gospel of Nicodemus, and showed some lantern pictures of the subject on tympana and grave slabs, as well as others of the combat of the Archangel Michael with the dragon. In some of the latter the celestial warrior was armed with a sword, in others with a spear, while in a few he overcame the Evil One with the Cross. Generally speaking, St. Michael was winged, while St. George was not, and thus the two might be distinguished. Representations of the Archangel weighing souls, common at

an early date on the Continent, were not introduced into England till Norman times.

The annual spring meeting of the BRISTOL and GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held at Berkeley and North Nibley on June 6, but, unfortunately, was not favoured with fine weather. The party arrived at Berkeley at about 11.30, and while some visited the church, others were conducted round the castle in parties of twenty-five. The visitors entered through the double archway with its portcullis, glancing in passing at the large bell in the centre of the outer court, which was brought from China by Captain Dew, of H.M.S. *Encounter* and presented to Lord Fitzhardinge. Entering the Grand Hall, Canon Bazeley explained the plan of the castle, and pointed out its chief features. The keep, known as Shell Keep, he said, was the earliest and the most interesting, and it was about 50 yards in diameter, including the walls, which are about 8 feet thick. The visitors, having inspected the hall, with its fine portraits, were taken up the grand staircase, where the keenest interest was evinced in examining the splendid collection of portraits by Gainsborough, Hoppner, Sir G. Kneller, Sir Peter Lely, and other well-known artists. A peep was taken at the chapel, which is dedicated to St. Mary the Virgin, and occupies the south-east angles of the great court. The Tudor gallery at the west end is used as a family pew. The supporters of the Royal Arms, a greyhound and a dragon, were used by Henry VII. and Henry VIII. The walls of the chapel are Norman, but the roof and other parts are Decorated. A visit was also paid to the second half-round tower, which contains a dungeon 25 feet deep, and a room above in which the unfortunate Edward II. is said to have been imprisoned. It is a matter of history of how Lord Berkeley was charged with the murder of the King, but he was honourably acquitted. A visit was paid to Berkeley Church, and the Vicar the Rev. Canon Stackhouse, took the visitors round. The church, which is dedicated to St. Mary, consists of a nave, 95 feet long, with north and south aisles, north porch with parvise, and a south porch; and a chancel, with modern vestry on the north side, and the burial chapel of the Lords of Berkeley on the south side. A detached tower, built in 1753, stands far away from the church. The archaeologists were much interested in the west front and the great west window, with its five trefoil-headed lights, grouped together in a framework of Early English wood-moulding, with banded shafts and foliated capitals. On entering the church, the visitors were especially struck with the beauty of the nave arcades, which are such a feature of the church. After luncheon, the party proceeded in breaks to North Nibley, some five miles distant, to visit the Great House, by the courteous invitation of Colonel and Miss Noel. It rained heavily during the whole journey, and this deterred many from making the excursion; but those who went had a delightful time in viewing the unique collection of family portraits and other heirlooms belonging to Colonel Noel, who kindly gave the visitors some interesting details with regard to them. North Nibley is, of course, well known as the supposed birthplace of William Tyndale,

the translator of the Bible into English, and on the knoll is a monument to his memory. The Great House was formerly the residence of John Smyth, steward of the Berkeley manors, from 1596 to 1641, who wrote *The Lives of the Berkeleys* and *The History of the Hundred of Berkeley*. The present Great House was built on the same site in 1763, and it is in this that Colonel Noel has his priceless collection of pictures.

BRITISH NUMISMATIC SOCIETY.—May 24.—Mr. P. Carlyon-Britton, President, in the chair.—The announcement by the President that H.R.H. the Princess Christian and H.R.H. the Princess Henry of Battenburg had honoured the Society by the acceptance of its Royal Membership was received with applause.—Mr. H. Alexander Parsons read a paper on "The Stage-Coach and its Half-pennies," wherein, after a sketch of the history of mail-coaches, and a reference to the conditions existing at the time of their most general employment, the writer recounted the circumstances attendant on the issue of the three varieties of halfpenny tokens struck in memory of the reforms and improvements instituted by Mr. J. Palmer in the latter part of the reign of George III. The writer, Mr. Baldwin and Mr. Ogden, exhibited specimens in illustration of the paper.—Fleet Surgeon A. E. Weightman, R.N., contributed a very complete historical monograph on "The Royal Farthing Tokens, 1613-1636." From the evidence afforded by the patents and a close study of specimens of numerous varieties of the tokens dealt with, the writer was able to classify the types presented in periods corresponding with the changes of ownership of the patents conferring the right of striking and issue. He adduced strong arguments to prove that the oval-shaped specimens constituted a separate and contemporary issue for circulation in Ireland, and also to show that the small tokens issued in the reign of James I. were intended for half-farthings and not farthings, as has been hitherto maintained. The writer illustrated his subject by enlarged photographs of specimens in his cabinet, and both he and Lieutenant Colonel-Morrieson showed many rare examples of the tokens themselves.—Mr. L. A. Lawrence exhibited one of the four known specimens of silver pennies attributed to Æthelbald, King of Wessex, and stated that he had, after careful consideration, reluctantly arrived at the conclusion that all the specimens were clever fabrications of the same class as the forgeries of William I. and II., Henry I., and some other coins of the Norman period already exposed by him.—Mr. Hamer exhibited the very rare Bisset's halfpenny token without the pictures on the field of the obverse.—Presentations to the Society's library and collections were made by Dr. G. A. Auden and Messrs. Spink and Son.

The first excursion this season of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY took place on May 20, when about seventy members went to Burnall. On arrival, the Grammar School was first visited. It was erected in 1602 by Sir William Craven, who left in the sixteenth century, and who

eventually became Lord Mayor of London. He was an ancestor of the present Earl of Craven. It is a fine, large school for that period, and is almost in as good a condition as when it was erected. The church was afterwards visited. The font is a good one, of Norman date, grotesquely carved, and the remains of crosses belonging to the early Christian periods of Saxon, Dane, Norse, and Norman are numerous. A fine piece of picture sculpture in alabaster, found during the restoration of the church in 1859, is protected in a wooden frame, and appears to be thirteenth-century work. There are traces on it of colouring and gilt, and it was probably hidden during the Reformation period. The registers, dating from 1569 A.D., were carefully examined. The earliest architectural features of the church itself are two late Early English windows in the south chancel aisle; one is divided by a plain, beaded mullion, and the other is cusped, and also divided by a mullion. The remainder of the church and tower dates from the reign of Henry the Eighth, The Rev. W. J. Stavert, the Rector, acted as guide.

On June 7 the members of the EAST HERTS ARCHÆOLOGICAL SOCIETY made an excursion in the Sandon-Kelshall district. The first place visited was Hyde Hall. The Hall depicted in Chauncy, built by Leonard Hyde about 1492 (tradition states that he paved the kitchen with gravestones from Throcking Church) has disappeared, except, perhaps, one of the wings, now used as a granary. One of the entrance gateposts, surmounted by a griffin, the sundial, columbarium, fishpond, and portions of the garden walls, remain. Mr. Squires read some notes on the old house. Sandon Church was next visited, where the Vicar, the Rev. F. W. Low, gave a paper on the fabric, which contains a Jacobean pulpit, richly-decorated triple sedilia, and fifteenth-century benches. Next came Sandonbury, an old house much modernized. There is a fine specimen of a columbarium, or dove-cote, in the farmyard and two large barns, the timbers of which are similar to those found at Minchinbury, in Barley. In the afternoon the party visited the moated sites known as Woodley Yards and Hankins, and Kelshall Church, where Mr. H. T. Pollard read a paper. The most interesting features of the church are the parvise over the south porch, niche for processional banners, lower portion of fifteenth-century screen, containing paintings of two bishops and two kings. The base of the village cross lies at the side of a pond adjoining the rectory.

The ROYAL SOCIETY OF ANTIQUARIES OF IRELAND held a meeting at Kilkenny on May 30. Members met on the parade opposite the castle gate, and a visit was made to the splendid picture-gallery of Kilkenny Castle, permission having been kindly granted by the Marquis of Ormonde, K.P. After leaving the castle, the members proceeded to St. Mary's Church, passing the old alms-house on the way. At St. Mary's they were shown the Ketteler stone, Rothe monument and font, etc. Afterwards visits were made to St. Francis' Abbey, the Black Abbey, Museum, and St. Mary's Cathedral. The

Kilkenny Museum, thanks to the efforts of the Revs. Canon Hewson, Gowran, and Mr. M. M. Murphy, presented a very interesting appearance. All the contents have been classified, placed in glass cases, and numbered. There are a number of very fine tracings on the walls. In the evening five papers were submitted to the members, and some were read. Amongst them were the following: "Jerpoint Abbey," by Mr. R. Langrishe, J. P.; "Thomastown, Kilfane, and Tullaterin," by Canon Hewson, M.A.; "A Contribution towards a Catalogue of Engravings of Dublin," by Dr. E. MacDowel Cosgrave; Part II., "An Old Rental of Cong Abbey," by N. J. Blake; and "Glascarrig Priory," by W. H. Grattan Flood.

On May 25 the ESSEX ARCHÆOLOGICAL SOCIETY had an interesting day at Inworth, Tolleshunt Knights, Tolleshunt D'Arcy, and Tollesbury. The churches at all four places were visited. At Tolleshunt Knights there is an original church-door of the Decorated Period, and in the sanctuary the broken stone figure of a knight of early date. At D'Arcy the points of interest in the church were indicated by Mr. F. Chancellor, who gave a very comprehensive account of the manors and the history of the church and parish. Hard by the church stands the moated hall, looking its very best on this beautiful spring day. It is linked by family and architectural ties with the famous priory at St. Osyth, and its history is redolent with memories of the D'Arcy and De Boys families. Here on the pleasant lawn Mr. Chancellor entertained and instructed the visitors with his store of antiquarian knowledge, giving the whole story of Tolleshunt from the fourteenth century onwards. The superb oak carving of the interior of the house was greatly admired, and cordial thanks were accorded to Mr. Driffeld Smyth for his kindness in receiving the party. Tollesbury was the next and final rendezvous. The church here has been restored almost beyond recognition, and the party generally were interested less in its architecture than in the quaint inscription (of date 1719) on the font:

Good people all I pray take care  
That in ye Church you do not swere,  
As this man did.

The profane person referred to was the donor of the font in atonement for his sacrilegious conduct.

The annual meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY was held at the Archæological Museum on May 22.—The following officers were elected: President, Rev. W. G. Searle, Queen's College; Vice-Presidents, Mr. W. M. Fawcett, and Dr. M. R. James, Provost of King's; additional members of the Council, Dr. A. C. Haddon, Professor W. Ridgeway, and Dr. H. P. Stokes; Treasurer, Mr. R. Bowes; Secretary, Mr. J. E. Foster.—Mr. F. C. Burkitt read a paper dealing with autographs in a copy of Widmanstatter's *Peshitta*, and Dr. G. E. Wherry gave details of a village tragedy of fifty years ago.—Mr. H. D. Catling exhibited a set of Loggan's prints of University costumes of 1674; Mr. W. J. Evans handed round for inspection a gold hawking whistle, found

at Isleham; and Mr. J. G. Mortlock exhibited a merit badge, presented to one of the Volunteers of 1798.

At the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on June 14, Professor A. H. Sayce, D.D., read a paper on "Hittite History and Religion, with Translations of the more important Texts."

Other meetings, which we have not space to record in detail, have been that of the NEWCASTLE SOCIETY OF ANTIQUARIES on May 31; the excursions of the Axbridge and Bath branches of the SOMERSET ARCHÆOLOGICAL SOCIETY to Congresbury and Puxton, and to Glastonbury on May 27 and May 26, respectively; the Jubilee meeting of the LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY on June 7; the annual meeting of the ISLE OF MAN NATURAL HISTORY AND ANTIQUARIAN SOCIETY on May 18; and the excursion of the WARWICKSHIRE ARCHÆOLOGISTS' FIELD CLUB to the Nene Valley on May 25.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

GIOTTO. By Basil de Selincourt. With 44 illustrations. London: Duckworth and Co., 1905. Crown 8vo., pp. xii, 232. Price 7s. 6d. net.

The latest volume of this "Library of Art"—originally planned by the late Mr. Arthur Strong, and now under the equally competent direction of Mrs. Strong (Miss Eugenie Sellers)—is a sound addition to an admirable series. We have, in these columns, previously praised this series, eminent among those of other art handbooks, for the genuine learning of its authors and the handsome supply of illustrations. Those readers who discriminate at the booksellers' shops when in want of books of this kind will know that, in these days of printing, three half-crowns should give tenfold the value of one, and we sincerely hope that Messrs. Duckworth do not repent the enterprise exhibited in this series.

The volume before us is by a new writer, who has already shown elsewhere a real acquaintance with Italian art. This learned study of the great Giotto, with its scholarly estimate of "the crystal clearness of his mind and his great power of reserve," should be welcomed, not only by the experts in the subject, but by that still-increasing class of general readers who genuinely desire, in the intervals of business, science or pleasure, to equip themselves with some knowledge of "the things that are more excellent" in literature and art. The full and sober description, amply illustrated by photographs, which Mr. de Selincourt here gives, for instance, of the noble series

of frescoes painted by Giotto in his prime—about 1305—in the Chapel of the Arena at Padua, will probably come as a revelation to many who know only of Giotto as a pioneer in the Italian Renaissance. Mr. de Selincourt naturally describes each fresco separately, and, while he deprecates comparison with Ruskin's characteristic monograph, does not hesitate to correct errors of judgment and fact; but he rightly, as it seems to us, warns us against judging any one fresco as a single composition: "the fact that all belong to a large decorative system implies a complete suspension of the canons applicable to separate pictures," just, one might add, as in the case of the famous metopes of sculptured relief which adorned the Parthenon. It is this kind of criticism, coupled with an entirely reverent admiration of the magnanimous humanity shown by Giotto in all his work, painted or carved, in spite of certain trammels and limitations, that makes this volume one more valuable example of that modern critical writing which is itself literature.—W. H. D.

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INDEX TO "EXCAVATIONS IN CRANBORNE CHASE" AND "KING JOHN'S HOUSE, TOLLARD ROYAL," By H. St. George Gray. 3 Portraits. Published by the Author at Taunton Castle, 1905. Royal 4to., pp. xlv, 52. Price 22s. net.

Dressed in the familiar blue and gold, and labelled Vol. V. of the "Excavation Series," this handsome quarto completes most satisfactorily the great set of books on the excavations in Cranborne Chase which the archaeological world owes to the untiring energy and unwearied generosity of the late General Pitt-Rivers. There can be no doubt that the absence of an index to the General's volumes has greatly handicapped students using them. They contain a wealth of illuminating detail relative to prehistoric man—pre-eminently of the Bronze Age—and a wonderful record of observations, all noted with the most accurate measurements, and the utmost attention to those details of site and position and depth which an earlier generation of antiquaries neglected, but which, in the hands of a skilled and trained archaeologist are now recognised as having the most important bearing upon the right solution of archaeological and anthropological problems. All this mass of detail is now made conveniently and rapidly accessible in this Index, which Mr. St. George Gray, who for more than ten years served under General Pitt-Rivers as his assistant and secretary, has compiled with such thorough-going care. There is nothing perfunctory about Mr. Gray's work. Under "Barrow," for example, the references to the many barrows opened and carefully explored by the General are not lumped together, leaving the student to look up a dozen or two, perhaps, before he finds what he wants, but each barrow, numbered, is indexed separately, with its own finds and characteristics in alphabetical order; while "Barrows" as a general heading follows these detailed entries. This is but one example of the intelligent industry of the compiler. Similarly, under each place-heading, is a like detailed alphabetical list. We have tested the Index in a variety of places, and can vouch for its accuracy. In his preface Mr. Gray says that it has been his aim and desire "to make the Index useful for quick reference, and for those who set themselves

the task of reading the Index to ascertain precisely what the volumes of 'Excavations' contain," and the objects aimed at have certainly been achieved.

We have left ourselves but scant space to notice the other contents of the volume. Mr. Gray gives a careful biography of the General which is illustrated by three fine portraits, and also a full bibliographical list of his many writings. The volume is simply indispensable to every possessor of the "Excavations" series, and the provision of so useful a key to the riches buried in those handsome volumes is a boon for which every antiquary and student may well feel heartily grateful to Mr. Gray.

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GREAT AMERICAN EXPLORERS: NARRATIVES OF THE CAREER OF HERNANDO DE SOTO (1539-1542). Edited by Professor E. G. Bourne. Illustrated. London: D. Nutt, 1905. Two vols., 8vo., pp. xxvii, 223 and 192. Price 7s. 6d. net.

HISTORY OF THE EXPEDITION UNDER LEWIS AND CLARK (1804-1806). Edited by Professor J. B. McMaster. Illustrations and maps. London: D. Nutt, 1905. Three vols., 8vo., pp. xxii, 416; viii, 410; viii, 382. Price 10s. 6d. net.

These five volumes are produced uniformly, in convenient size, under the general title of "Great American Explorers." The first two contain the narratives of De Soto's conquest of Florida, the chief of which, that "as told by a Knight of Elvas," has been made familiar in Hakluyt's translation, but is here printed from the translation by Buckingham Smith, originally issued in 1866; and also the account of the Spaniard's expedition based on the diary of his private secretary, translated from Oviedo by Professor Bourne. De Soto's exploratory attempts were among the most ambitious and extensive ever made in the history of North American discovery, and the narratives here presented are of extraordinary interest, both from the geographical and scientific and from the literary points of view. The printing is sadly blurred on a few pages of Vol. I.; otherwise, we have nothing but praise for so useful a re-issue. There is a portrait of De Soto and a small map illustrating his march.

The other three volumes have an interest of a different and more recent kind. In the years 1804-1806 Captains Lewis and Clark, by order of the United States Government, explored the sources of the Missouri and the Yellowstone region, and thence crossed the Rocky Mountains and travelled down the Columbia River to the Pacific. In the course of this great exploration, which was an immediate result of the Louisiana Purchase in 1803, whereby an enormous extent of country was transferred from France to the United States, Lewis and Clark passed through or touched the present States of Missouri, Kansas, Iowa, Nebraska, South Dakota, North Dakota, Montana, Idaho, Washington, and Oregon, travelling some 8,000 miles in boats, on horse-back, and on foot. A capital account of this remarkable and, indeed, epoch-making journey was prepared from the journals of the leaders, and from records kept by other members of the expedition, by Nicholas Biddle in 1814, and his book has remained a classic of American exploration. It is here reprinted in handy form, though in type which we could wish had been a trifle larger, with

notes upon the route and a brief account of the Louisiana Purchase by Professor J. B. McMaster, and is illustrated by portraits and numerous maps. We hope that these five volumes will meet with sufficient success to encourage the publishers to produce in the same way more of the "Great American Explorers," especially the stories of those who, like Lewis and Clark, are not very familiar to English readers.

evidence of its extremely early place in Italian history. It has had thirty centuries of birthdays, and was an ancient town when it lent valuable aid to Scipio in the wars with Hannibal. Miss McCracken somewhere calls her book "the present modest guide"; it is more than that, for M. Paul Sabatier, in a neat little French preface, shows clearly enough that she and her artist-sister are, in his estimation, well equipped



COURTYARD OF THE DUCAL PALACE, GUBBIO.  
(Block lent by the Publisher.)

GUBBIO, PAST AND PRESENT. By Laura McCracken. Illustrated by Katharine McCracken. London: David Nutt, 1905. Small 8vo., pp. xvi, 319. Price 5s. net.

Even if no documents exist to prove that Sir Henry Layard correctly called Gubbio "the capital of Umbria," the romantic and derelict little city on the slopes of Monte Ingino has a hoary antiquity to commend it. It was, at any rate, the religious centre of ancient Umbria, and Miss Laura McCracken's learned little volume is not the least interesting in its pages which refer to the famous bronze Eugubine Tables as

for retelling the tale of "Franciscan legends, for once more true than history, and of good bishops and wicked noblemen." With the help of her sister's interesting but rather unequal pen-drawings the authoress traces the growth of Gubbio through continuous warfare and Guelph factions towards the glorious rule of Federico of Montefeltro (1422-1481), of whom we are here shown, not only a striking painted portrait, but a medallion bearing the famous motto of the English Order of the Garter, which was conferred upon him in 1474. It was he who, in 1470, began the palace of the Dukes of Urbino, "commonly called La

Corte, beautiful even in decay." It is sad to read of this example of Renaissance architecture, once adorned with beautiful intarsias, richly-inlaid doors and shutters, and sculptured capitals and arabesques, as having been sold, some years ago, for a few hundred crowns into vandal hands, which converted a palace into a factory. Miss McCracken transcribes two descriptions of the lost treasures written in 1843, and we cannot but endorse her hope that the Government will now speedily arrest further decay, where restoration is impossible.

After describing the "Art and Churches of Gubbio," Miss McCracken devotes a chapter to a lively account of the time-honoured "Festa of the Ceri," which, every 16th of May, is still celebrated with a mixed religious and secular fervour that may be likened to that of the "pardons" of Brittany. A photogravure frontispiece reproduces a painting (which should be dated) of the "elevation" of the three monster candles which are borne impetuously through the streets to the loud shouts of "Evviva S. Ubaldo!" The chapter lends an air of vitality to an interesting record of a venerable corner of Italy.

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THE DREAM OF THE ROOD. Edited by Albert S. Cook. Oxford: *The Clarendon Press*, 1905. 8vo., pp. lx, 66. Price 3s. 6d.

Students will be grateful to Professor Cook, of Yale University, for this scholarly edition of the interesting Old English poem, which was first discovered in 1822 in an early eleventh-century manuscript volume in the cathedral library of Vercelli, where it still remains. There has been considerable discussion as to its authorship, which has been attributed to Caedmon and to Cynewulf. Professor Cook discusses the whole question very carefully and thoroughly, and proves as completely as the nature of the case admits of the truth of the Cynewulfian theory. The actual text of the *Dream*, which is one of the finest surviving examples of Old English poetry, occupies but a few pages; but Professor Cook has furnished the student with the completest apparatus. Besides the introduction, which discusses not only the authorship of the poem, but its literary characteristics and editions and translations, as well as the provenance of the manuscript, the editor has provided a bibliography, a complete glossary, and abundant and careful annotation.

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VELAZQUEZ. By Auguste Bréal. Fifty-one illustrations. London: *Duckworth and Co.* [1905]. 16mo., pp. xxiv, 236. Price 2s. net, cloth; 2s. 6d. net, leather.

Cheap series of "Art" volumes abound, but the "Popular Library of Art," to which this volume belongs, remains one of the most satisfactory. The pictures of Velazquez are not so accessible to students as those of many other masters; for, although there are examples scattered through the galleries of Europe, yet Velazquez can only properly be studied in his own country—in the Prado Museum at Madrid. Consequently, the many illustrations in this attractive little volume have all been taken—except two—very wisely from pictures in the Prado, and include many unfamiliar subjects. The page is too small to do much justice to one or two of the pictures, but the portraits are, as a rule, satisfactory, and form a most

interesting series. M. Bréal, who has been well translated by Madame Simon Bussy, treats his subject with an enthusiasm which is tempered by knowledge and critical discernment. The book may be warmly commended, not only to students, but to all lovers of art. We are glad to note that it possesses what some of its predecessors have lacked—an index.

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THE PRESERVATION OF ANTIQUITIES. Translated from the German of Dr. Friedrich Rathgen, of Berlin, by G. A. and H. A. Auden. With illustrations. Cambridge: *The University Press*, 1905. Small 8vo., pp. xvi, 176. Price 4s. 6d. net.

"Time, which antiquates antiquities, and hath an art to make dust of all things, hath yet spared these minor monuments." Thus Sir Thomas Browne; and now in all civilized countries the curators of museums and private amateurs alike become more and more eager to assist time itself by preserving the precious relics of past ages. This little volume will be the vade-mecum of all such. Both in method and thoroughness it is an excellent example of the scientific scholarship for which Germany is justly famous. Dr. Rathgen's position as Director of the Laboratory of the Royal Museums at Berlin is sufficient security that he affords sound advice, and this authorized translation of his handbook, with a number of editorial notes and additions, should be very welcome to English readers. A copy should certainly be found in every free or public library. In the first part Dr. Rathgen deals with the changes wrought by the action of the different elements upon the many materials of which antiquities are composed, and in the second he gives, as it were, an exhaustive catalogue of recipes or "prescriptions" for their cleansing and preparation. A number of striking illustrations show the remarkable results of careful experiments made by the author, his translators, and others, while the lucid arrangement and admirable indexing of the book will give prompt assistance to the inquirer who desires to bring out the worn lettering upon coins, to preserve any given organic or inorganic substance, or even to take "squeezes" of inscriptions.

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CONCERNING GENEALOGIES. By Frank Allaben. New York: *The Grafton Press*; London: *Elliot Stock*, 1904. 8vo., pp. 71. Price 3s.

This nicely got-up little book is of American make, and is obviously intended for use primarily in the United States, where, if the author's enthusiastic paragraphs may be trusted, a large proportion of the population must be engaged in busily tracing their ancestry. The purpose of the book is chiefly to advertise the genealogical department of the Grafton Press, which seems to offer great facilities to genealogical students; but some of Mr. Allaben's advice and practical hints will be of service to English beginners in genealogical research also.

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Mr. W. J. Hay, High Street, Edinburgh, sends us a booklet by Mr. T. D. Wanliss, entitled *Scotland and Presbyterianism Vindicated* (price .1s. net), which is a trenchant attack on Mr. Andrew Lang for his treatment of Scotland and its national faith in the third volume of his *History of Scotland*. Mr.

Wanliss is a vigorous controversialist, and has an easy task in exposing Mr. Lang's failure to hold the balance even, as a historian should do. Mr. Lang, with all his ability and grace of style, certainly showed strong prejudice and some degree of unfairness in his treatment of the seventeenth-century Scots and their faith; but Mr. Wanliss is something of a bigot, too—on the other side. His defence of the surrender of Charles to the English Parliament by the Scottish army is the weakest part of his little book.

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The contents of the *Architectural Review*, June, include a page or two by Mr. F. C. Eden on "Architecture at the Royal Academy"; the third of Mr. A. E. Street's papers on "London Street Architecture," with numerous illustrations; and the first part of what promises to be a very useful "Sketch of Irish Ecclesiastical Architecture," by Mr. A. C. Champneys. This first part deals with "The Primitive Architecture of Ireland," and is lavishly illustrated with views of cromlechs, "bee-hive" cells, etc. We have also received the *East Anglian*, January and February—we are glad to see the new volume opens so vigorously; *Sale Prices*, May 31; and book catalogues from K. T. Völcker, of Frankfurt, and Georg Lissa, of Berlin.



## Correspondence.

### THE OTHER END OF WATLING STREET

TO THE EDITOR.

YOUR contributor opens with an amusing joke, but subsides into a paradox; for, just as "all that glitters is not gold," so every roadway called Roman is not in the true main line of Watling Street, whereof nothing survives beyond Wroxeter.

From Uriconium we have a valid extension through North Wales to Anglesea; another trending southward through Church Stretton; but the branch towards Chester is still *unproved*. The details brought out concerning Northumberland are creditable, but, alas! the spell of the forger is cast over all. Here we have a reference to "Ad Fines" and "Gadanica," both from the spurious iters invented by Bertram, and fathered upon "Richard of Cirencester," and unknown to the *Antonine* compilers or the "Ravenna" geographer.

A. H.

June 1, 1905.

TO THE EDITOR.

The workmen's colony at Catcleugh, with its canteen, has now gone, as the reservoir is finished. As regards the Roman tombs (or whatever they are) referred to in Mr. Abell's very able article, the other was removed by the owner, not for building purposes, but, because he was annoyed by people trespassing on his land, a fate which befell "Arthur's Oon," near Camelon. For the same reason "Rob of Risingham" was partially destroyed.

R. B.

South Shields,  
May 30, 1905.

### THE WINDSOR CHAPTER.

TO THE EDITOR.

In your May issue Mr. G. Bradney Mitchell, Woverhampton, asks for information as to what persons formed the Chapter at Windsor, and who was Dean there about the year 1494.

Below I have extracted from Le Neve's *Fasti Ecclesie* a few names and dates which may be of service to him:

#### DEANS OF WINDSOR.

- 1484-1495. John Morgan, who was raised to the Bishopric of St. Davids.  
1495-1505. Christopher Urswick (formerly a Canon), who died at Hackney (1505), and was buried in the church there.

#### CANONS OF WINDSOR.

(There were Twelve.)

1479. John Arundel ... ..	19	Edw. IV.
1479. Richard Arnold (died 1490) ... ..	19	"
1481. John Morton ... ..	21	"
1481. Oliver King (Bishop of Exeter, 1492) ... ..	21	"
1484. Thomas Hutton ... ..	2	Rich. III.
1484. John Baylie ... ..	2	"
1486. John Stokes ... ..	2	Hen. VII.
1486. Richard Surlonde ... ..	2	"
1487. William Cretyng ... ..	3	"
1487. Oliver Dinham ... ..	3	"
1488. Thomas Fraunce ... ..	4	"
1490. Thomas Bower ... ..	5	"
1490. Christopher Urswick ... ..	5	"
1494. Edward Willoughby ... ..	9	"
1496. Richard Nix or Nikke ... ..	11	"
1497. Thomas Jan or Jane ... ..	12	"
1498. John Esterfield ... ..	13	"
1498. Thomas Hobbes ... ..	13	"
1499. William Butler ... ..	14	"
1499. Richard Payne ... ..	14	"
1499. William Atwater ... ..	14	"
1501. William Atkinson ... ..	16	"
1504. Geoffrey Simeon ... ..	19	"
1504. Roger Lupton ... ..	19	"

GEORGE C. CASTER.

Peterborough.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.